

ANNA TRAPNEL's
Report and Plea,

OR, A

NARRATIVE

Of her Journey from *London* into *Cornwal*, the
occasion of it, the Lord's encouragements to it,
and signal presence with her in it.

Proclaiming the rage and stirrings of the People a-
gainst the comings forth of the Lord Jesus to reign; manifested
in the harsh, rough, boisterous, rugged, inhumane, and uncivil
usage of *Anna Trapnel*, by the Justices and people in *Cornwal*,
at a place called *Truro*.

Whereto is annexed

A DEFIANCE

Against all the reproachful, vile, horrid,
abusive, and scandalous reports, raised out
of the bottomless pit against her, by the pro-
phane generation, prompted thereunto by Professors
and Clergie both in Citie and Countrey, who
have a form of godliness, but deny the power.

Commended for the justification of the Truth, and satisfaction
of all men, from her own hand.

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near *London-house*. 1654.

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Prof. G. L. Kittredge



TO the READER.



He Lord, and my Father (Courteous Reader) having put me upon this work and imployment, I pray don't call it idleness, lest you would be likened to those who call good evil, and evil good; and put darkness for light, and light for darkness; against whom there is a woe pronounced from the Lord * : and is it not dreadful to come under the woe of the Lord? sure it is much better to come under mens threats, scourges, and contempt; and when for well-doing too; what shall harm you if you be followers of that which is good*? whatsoever is done to the upright in heart, it's no harm: If ye suffer for righteousness sake, happy are ye; and be not afraid of their terror, nor be troubled. I bless the Lord, my sufferings are for righteousness sake, and I go not about to vindicate my self, but Truth; which indeed stands in no need of mine or any ones vindication; but I would shew love and respect to it, in opposition to those, who with spades and

* Isaiah 5. 20.

* 1 Pet. 3. 13.

and shovels dig up mire and rubbish to throw upon it. Power and Spear is drawn against the Lord and his Anointed; for the holy Unction that the holy One hath given ~~us~~, they suffer, and who can be sad? what-
soever is laid upon them by men or devils, when thereby they are not losers, but great gainers from the Lord; though losers from men; and therefore men may give losers leave to speak to them, which have offered them so much injurie. But the Lord knows, I would not reach out tongue, hand nor pen, to right my self, or to seek restauration of my loss, I wave that, such a thing is below my spirit. I bless the Lord, & truly I do not herein boast, neither would I glory in any thing, save in my infirmities; not in my sins, but in reproaches, and vilifying, which the Apostle saith, He will glory

in: * *I will, saith he, glory of the things which concern mine infirmities.*

* 2 Cor. 11. 30. He could glory in the Lords fatherly strokes, as looking unto all things to work for the good of his soul, seeing his Fathers love in all that was done unto him, giving him a thousand-fold for his outward damage. And though I am a poor inferiour, unworthy to be compared with any of the holy men or women reported of in the Scripture; yet I can say with *Paul*, Through grace I am what I am; and I live, yet not I, but Christ lives in me; and the life that I live, is by the faith of the Son of God, who died, and gave himself for a weak hand-maid, as well as for a strong *Paul*. And my desire is to imitate that approved *Hannah* in 1 *Sam. 1.* who was in bitterness of soul, and prayed unto the Lord, and wept sore for a *Samuel*, wherein God might be glorified and advanced in and by that typical Prophet, who held forth Christ that great Prophet, that lives

lives for ever, who maketh fruitful, and removes barrenness. And if hand-maids in these dayes pray and weep for their Lord, begging his coming to rule in them, and in the Nation, and to teach all sorts of people his statutes, that so the statutes of *Omri* might be utterly ruined, such praying cannot be borne by the Inhabitants of this Nation; there is such an old evil spirit of mis-construing, and judging holy actions to carry in them evil consequences. *Eli* the Priest of the Lord, is imitated in his worst part. *England's* Rulers and Clergie do judge the Lords hand-maid to be mad, and under the administration of evil angels, and a witch, and many other evil terms they raise up to make me odious, and abhorr'd in the hearts of good and bad, that do not know me.

Pray, Christian Reader, well observe the ensuing Discourse, whereby you may understand the voice of malice and envie uttered and acted by the Clergie and Rulers against me, who hath shewed much love and friendship to them for many yeers, and yet is no Enemy to her Enemies; but prayeth for them. I am sure they have sinned far more then old *EH*, who said of *Hannah*, She was Drunk. This grieved her, and made her reply and say, *Don't count thy hand-maid for a daughter of Belial, for out of the abundance of my complaint and grief have I spoken hir word.* Then *Eli* said, *Go in peace, and the God of Israel grant thy petition that thou hast asked of him.* Here is a recantation quickly manifested, and it's probable, he was exceedingly troubled, for afflicting the afflicted. What rash Judges imitate him in this part: though he was the chief Priest in his dayes, yet his thought is no disparagement to talk with a poor hand-maid, being a sober

sober holy woman. Therefore I instance this example, Reader, that thou maist take notice how far short the great Rabbies come of Scripture-Rule in these dayes of the Gospel, wherein they should abound, not in pride, haughtines and lofty carriages; but in humility, and in acknowledging the wrong and evil judgement that they have brought forth, and passed upon the innocent. And as to what they have said, and passed sentence, may not *Judas* rise up in the Judgement-day of the Lord, and condemn these men, who acknowledged his evil? and likewise *Simon Magus*, who confessed his sin, and desired prayer; and many Heathens did so, recorded in Scripture, and in many Histories besides, which the learned are not ignorant of? and shall Heathens, and a vile *Indus*, a Spirit-abusing *Simon Magus*, condemn those that are accounted Christians, great in wisdom and knowledge, and eloquent speeches, and full of gilded words, brave Orators, great head-pieces, so called; but is it not more commendable to be in heart, then in head? *My son, give me thy heart.* And the Lord saith, when Israel did so word it with him, *Oh that there were such an heart!* Here is brave language, fair promises; but, *Oh that there were such an heart!* Deut. 5. 28. an heart comparable with such words, God loves, which brings sayings out into doings; he delights in golden actions, not in gilded words; he esteems reality, not falsehood. Who can forbear taking up a Lamentation concerning poor *ENGLAND*? whose Prophets prophesie falsely, and the Priests bear Rule by their means, and the people love to have it so; but what will they do in the end thereof? for sure the end will be sad, when the Lord shall come
out

out as a swift Witness against the Seers of *ENG-
LAND*, for strengthening *Basil's* Priests, and up-
holding the Popes Dominion, and dressing the Scar-
let Whore in new clothes, so as to blinde and decieve
Cities and Countries, telling them, That it's the true
genuine fruit of the Womb of the Church, and
Spoule of CHRIST, when it will indeed be disco-
vered to be from the Harlots brood, and so a Ba-
stard, which is sentenced by the LORD according
to Scripture, surely to die, and the day of the
LORD's vengeance will slay it; for the LORD
hath pronounced destruction to *Babylons* Brats, as
well as to *Babylon*: why then should contention be
for the Whores Brats?

Reader, I beseech this of thee, whosoever thou
beest, under Forms, or without forms; obedient to
Ordinances for the LORD's sake, or yet in the dark
concerning them: I beseech all sorts of people,
high and low, to weigh in the balance of the Sanctu-
ary, the true Relation which followeth, for I shall
relate the Truth without addition: though I cannot
(it may be) remember all the passages in order, yet
as many as the LORD brings to my minde, I shall
relate, for the satisfaction of the LORD's friends
known and unknown in all parts where the rumour
hath run.

A Declaration from my own hand shall follow,
not being put on by any, save by the great Instru-
ctor, who counselleth with his eye, who beareth
me out before men and devils. The LORD is on
my side, I will not fear men, what they can do; the
LORD is my help and refuge. Farewel.

Your servant that loves
Christ in sincerity,

A.T.



Here





Here begins the
NARRATIVE or RELATION.



First, I shall give an account of my Invitation from friends, which said, *Pray go down with us to Cornwall; there you may do good to poor souls, with the variety of Experiences God hath given you.* But I said, *There's a far journey indeed! Do you think I would leave all my friends, to go so far from them? they would take it very ill, surely.* They said to me, *We have invited you; we pray you spread it before the Lord, and hearken to his minde in it; and we will pray and wait for the Lords answer.* I said, I would pray against going to Cornwall: if I should finde any inclination or motion to go, I would not hearken to it, my minde was so strongly bent against that journey. But two days after, in the night, I was praying to the Lord in my bed secretly; and I desired I might abide neer my London-friends, that so I might enjoy society with them that I was in Church-order with, who were so dear to me, and were written in my heart. But the Lord that night perswaded my heart to pray to him for his presence in the journey to Cornwall, saying, *Do n't pray against it any more: for there thou must go.* And much perswasion was given in to my heart, by the secret whisperings of the Spirit. And the Scripture-layings I had that night, were these: The first was *Josh. 1. 9. The Lord thy God is with thee whithersoever thou goest.* And again, I had that saying, *Where canst thou flee from my presence, or where canst thou go from my Spirit?* *Psal. 139. 7. I then said, Truth, Lord, whither can I go from thy Spirit, or flee from thy presence? Then do n't fear to go to Cornwall, though it be a long journey, said the Lord, for I will go with thee: then I said, Lord, let me have thy Spirit and presence in place;*

neer London; why should I go so far, and among strangers? the answer was, Fear not, be not discouraged: thy God, who is thy Father, goeth with thee: then I mourned before the Lord, and said, I pray Father let me not go: then the Lord said, Thou reasonest as Moses did when he was to go to Pharaoh: he cavilled against the minde of God, and so do'st thou: then that saying was given into my heart, The Lord hath purposed thy going there, and his purpose and counsel shall stand, and he will do his pleasure; it pleaseth him, thy going there: and then I had that Scripture in Isa. 41. 10. Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness; therefore, said the Lord, be willing to go: and then my reasoning gain saying spirit fell flat before the Lord, and I prayed, Thy will, O Lord, be done; thy word coming with such power and great authority on my heart, I can no longer contradict it: then I had this saying, Out of the mouth of two or three witnesses things are confirmed. I have, said the Lord, given thee many confirming Scriptures for thy establishment concerning thy journey: therefore be strong in thy Fathers strength; rely upon him that will not forsake thee, nor leave thee; but will be thy guide unto death. Then I told my sister, I thought I must go to Cornwall; the which she liked not; but contradicted. And the day after this nights debating and arguing, I told some of the Church I walk with, That I was perswaded to go to Cornwall: they were much against it, and said to me, You will not we hope do so, we are against your leaving us to go so far; and will you leave us in such a time as this? Many of my sisters were troubled at my first speaking of going; but when I had related the Scriptures I had for my going, then they were silent for that time; and I told them, That if I had not a further call from God to the journey, I would not go; it being such an extraordinary journey, I would not go without an extraordinary call further from the Lord, sealing me up thereunto. And going down to Hillington neer Uxbridge, by the way, as I rode, I still was filled with apprehensions of my journey into Cornwall; the joy I should have by the way, and what benefit others would have through a poor creature. And when I came to my friends house at Hillington, I lay all next day silent, but exceedingly filled with the presence of the Lord, who shewed me a vision of my Cornwall-journey: I beheld

beheld high rocky-hills, and variety of places and towns, and how I should be as I rode in the Coach, much melody I should have; this I saw, and heard this saying, *That as sure as Paul in Act. 16. 9. had a vision appeared in the night: There stood a man of Macedonia and prayed Paul, saying, Come over into Macedonia and help us; & the Lord said, as truly do I thy Lord call thee to Cornwall by this vision: then I answered, and said, Paul was to preach there, what is that word to me? then reply was, But as sure as his was a vision from the Lord to go to Macedonia, so as sure had I a call and true vision to go to Cornwall:* then singing triumph was given me concerning the journey thither, how filled I should be by the way: which was so. And then after I had thus sang and prayed, I rode to see the Lords two Embassadors which were imprisoned in Windsor-Castle for the testimony of Jesus, Mr. Simpfon, and Mr. Feak, who were filled with the Spirit abundantly: and when I a while beheld their courage for King Jesus, I departed, with other friends, back to my friends house at Hillington, and the next day rode to a friends house six miles off, where I abode two nights. And as I was walking in the fields, I was suddenly very hoarse, and I could not well speak, but softly: and I was greatly tempted as I walked in the fields, that I should be hoarse while I lived, like as a woman of the Congregation was, with whom I walk; so should I be, not able to speak but hoarsly, *And therefore go not thy journey,* said Satan, *for that extraordinary dispensation of prayer and singing shall not be with thee; then they will not regard thee whom thou goest with, for they look at that, and not at thee; and that departing from thee, thou wilt not be regarded by them; and being in a strange place, how sad then will it be with thee? and they are but strangers to thee; Acquaintance with them hath been but a little while: therefore don't go.* Thus Satan and my fearful nature joyned together to frustrate what I had spoken from the Lord concerning my going, being sealed up for the journey; & always after sealing unto any work of the Lord, Satan tempts me; but such is the goodness of the Lord to me, who lets not out Satan till he hath first established me; and then before I have the mercy, the sentence of death is put upon what is in order to the bringing it forth to view: so that the Lord thereby strengthens me the more, and makes me live by faith, which is the life of the just: it's a lovely life

the life of faith. But further, as for Satans temptations, they lasted but for half a day, and a little part of the night, and they were removed; for in the night in my sleep the Lord refreshed me with many Scriptures, as being my refuge, stay, and defence, and strong Tower, guide and succourer. And at break of day I awoke out of sleep, refreshed as one with new wine; and indeed I had that night such well-refined wine, as Scripture makes mention of. And hearing the birds cherup in the morning early, about my chamber-window; I had this saying given into my heart, *Thou hearest those birds in their notes and motion, which pleaseth thy ear: And doth the great Creator take care of birds, still maintaining them with a supply of food suitable for them, that so they may live, and be lively in their service to man? And doth God take care of fowls, that not a sparrow shall fall to the ground without the Fathers providence or ordering it to be so? then what care and provision doth he make for rational created pieces, which the whole Trinity was in the make thereof: as for other pieces,* he said, *Let it be, and it was so; but as to mans make, the whole Trinity gave their judgement.* And, said the Lord to me, *hath God honoured thee with this first honour, in making thee a rational piece, and also giving thee a share and interest in the death and resurrection of his Son, and hath made thee partaker of the divine nature, of that heavenly-born state, of that second creation in Christ, spoken of in Eph. 2. 19. Art thou thus provided for, to be made a possessor of two creation-works, a first and a second? and also hast thou the Spirit of adoption whereby thou canst cry, Abba, Father? then having done thus much for thee, will he withhold any thing that's good for thee? he will not.*

And I felt my hoariness removed from me presently, and all my temptations which I told you the day before did so seize upon my Spirits: and the Lord renewed my faith concerning my journey, and made me to rejoyce over Satan. And I arose, and rode that day to meet with some of the Lords servants, where a day of thanksgiving was kept, for many special favours received from the Lord, and for his upholding comforting presence in sufferings; and there I stayed till night: in which day I beheld much of divine presence and glory coming towards the Saints, and great ruine unto the enemies, which were presented to me
like

like a tottering house, that stands shaking and ready to fall. And I had that saying, *So doth and shall totter all the towers and Babels builded and rear'd up in contempt to King Jesus, who will confound all such builders and their work*, as the Apostle saith, *They that build hay, or wood, or gold, or silver, or any thing of their own materials, it shall be burnt*, 1 Cor. 3. *this foundation will admit of nothing of mans corruptible stuff to be joyned with it; for it is complete, and will compleat his servants that build upon him.* Then when this thanksgiving-day was ended, I rode to my friends house at *Hillington*, where I was filled with joy and singing most part of that night; and the next day I rode to another friends, where I stayed; the next day, being the first day of the week, that day I went to hear a Minister which preacht a mile off, in whose ministry the Spirit much warmed my heart, and refreshed my Spirits; and though I was ill in my outward man all that day, yet the matter I heard was so reviving, being spiritual, that at night thinking of it, and walking in a curious garden, where I saw the pleasant trees, and plants, and walks, and fish-ponds, and hearing the birds pleasant notes, all this begat such an harmonious apprehension of God in my heart, that I began to sing forth his praises, and continued while it was so late in the evening, that my friends that walked with me thought it convenient to lead me into the house; which they can best give an account of; for I minded not the time, nor those that were with me, neither can I tell whether I felt the ground I walk upon; my Spirits was so much in divine rapture, and my Spirits so heat with Spirit-fire, which produced singing-melody while midnight, the which singing speech was directed to the whole family, and those belonging to it at that time; which family consisted of many persons, grave, and judicious, and learned, understanding persons, before whom I thought my self unfit to speak, when I was in an ordinary capacity; but being filled extraordinarily, I wanted not words composed and orderly, and learning for the learned. Herein I do not boast, but in the rich free love of God, who gives to whom he pleaseth. Then after that singing, I was put to bed, being weak in body and head, between two friends, where I lay and prayed till the morning; and coming into my ordinary capacity, I
 rose

rose and had strength of body : though I could not eat the day before, nor after this night thus speaking so much ; yet I was not dry, neither could I take any creature-refreshing, though I had much offered me. This I mention, to advance Christ, and not for any by-end. Then my friends sent me in their Coach to *London*, where I prepared for my *Cornwal*-journey all that week.

Coming to my habitation the second day of the week, that week I had much of the Lord's presence in marvelous joy, and yet many temptations between whiles ; the tempter tempted me against my journey : and when I went up a pair of stairs, I was tempted that I should fall from the top to the bottom of the stairs and break my limbes, so that I should in such a way be hindered my journey ; and I was often tempted that week before I went, that some evil should befall me, so hinder me from going to *Cornwal* ; or some would hear of my going, that would stop it. And then Satan said, *What will become of all thy faith, and the singing report concerning it ?* And sometimes I was thus hurried, yet I staggered not in my faith concerning the truth of what I had mentioned about my journey, that it should surely be as I had believed ; and I waited for the accomplishment of it. And the sixth day of that week I took my leave of my Tower-friends, sitting up till the morning with them, all the night praying and praising with them with joy, more then an ordinary capacity could hold. And in the morning I went to bed, and lay some hours, and then rose, and abode there that day and night : and the next day, being the first day of this following week, I bid my Tower-friends *farewel* ; and so departed from them, taking my leave also of other friends by the way as I went to *Albhallows*, where I met with the Congregation that I am in fellowship with, which use to break bread there. And I that day saw great *shinings*, and tasted much of my Saviour that day, who presenting his loveliness in the ministry, and his sweetness in the supper of breaking bread, which filled my heart with joy unspeakable and glorious in believing. And then after the Ordinances were ended, I took my leave of many friends there, who gave me their exhortations with counsel and prayer for my well-doing ; and I departed from them, begging their prayers for me when absent in the

the body : and half a score of my sisters kept that night in prayer with me at my friends house from whence I was to take my journey the next day. And having thus spent the night in sweet communion with God, I was prepared for my journey : I wanted not sleep nor food-preparation, having had the cordial revivment liquors from my Lord Jesus, which strengthened me for my travelling to *Cornwal*. And I said to my friends, *I pray be much in spiritual communion together, and do not forget to mention before the Lord your unworthy sister at a distance.* Thus desiring their remembrance of me, they departed from me ; and I and my friends for the journey, went by water from Southwark to White-Hall-stairs, where we landed, and went to the Inne where we took Coach ; and many friends came to bid us farewell, & among them came one who said to some after I was gone, *That if he had known me, and had known I was going into his country, he would have procured the Councils Order to have stopt my journey, for the love he bore to his country ; which sure he thought I would corrupt, and make like my self : which he thought to have hindered ; but the Lord prevented his desire : for my Father would have me go there, and Satan nor men could not hinder me.*

So we rode on our journey toward the West : and in the first dayes journey, my thoughts were taken up with the work of the praying Saints, which met that day at *Albhallows*, it being the second day, which they use to keep for the Restoration of the Kingdom of Israel, praying and speaking for that concernment which is so glorious ; and my thoughts were very seriously intent upon generation-work, praying with them at *Albhallows* in the Spirit, though I was absent from them in body : and meeting with a dear friend by the way, who told me he intended to go to *Albhallows* meeting that day ; I said, *I pray remember what was earnestly desired of you, that you would assist the Church in the wilderness, and be helpful in the second dayes meeting, keeping close to the work of the present day : and I desired his prayer for me in my absence ;* more words passed between us as he rode by the Coach-side a little way : then he bid farewell, and departed ; and my joy was encreased at the sight of that precious servant of Christ, whose words left a fragrance upon my

my Spirits some part of the day ; and the enjoyment of prayer in the Spirit with them at *Albany*, took up the other part of the day ; onely speaking a little sometimes to my friends, with whom I went. At night we came to our Inne, where I had much refreshings in a little meditation of Gods good: els to me that day : and after prayer I went to my bed, and was refreshed with sights of the Lord in my sleep ; and rose in the morning, taking another dayes journey : and in much discourie we spent that second dayes journey. And I rode the next day with the same persons as I did the day before, and my Spirit then was all that day in a praying and singing frame, and so it remained till night ; and then we came to *Salisbury*, where we parted with the Judge that rode in the Coach with us ; for there the Judges met in their Circuit : and there I was mightily fill'd with apprehensions of Christ's Circuit he was taking in the earth, and of that blessed time that the Saints should judge the earth, when in that time the earth should not pass their false judgements on the Saints : and most part of that night I was thus : and they that were with me, saw and felt on my outward man, which was like a dead clod, I was so cold a great while. And the fourth daies journey I sang & prayed almost the whole day: and so I did the fifth daies journey, singing much of the creation-excellencies, as trees, grasse, and several plants, and corn that grew as I went by. And though I rode through townes, I minded not any speakings of creatures ; for indeed I was not capable of outward sayings or doings, nor of the rattling of the Coach those two dayes. And the last day of that week we came to *Exeter* ; which day I was very cheerful in the Lord, though not so very much as the dayes before : there we inned at an old disciples house, a widow, one Mrs. *Winter's*, a house that many yeers had entertained and lodged Saints, which in their travelling still took up their quarters there : and I lay there three nights : and the day after, being the first day of another week, I went to hear the Word preached at the Castle in *Exeter*, where I kept this first day with the Church that met there ; and there I saw my *London*-friends, that a while had dwelt in the Castle : and I continued till late in the evening with them

them, relating the goodness of the Lord to me by the way of my journey, and acquainting them with the welfare of London-friends ; and how joyfully the prisoners at Windior-Castle took their sufferings, it being upon so noble an account. And these friends wondred much at my taking so long a journey, and said, *Sure some extraordinary thing was to be made manifest in my going so far ; and therefore they would hearken after it , and observe the Lords work in it :* for they thought there was something more then ordinary to be brought forth, in that I was carried so far a journey, and having so little acquaintance with them I went with : which made them admire what the Lord would do with me ; and so did many : and my self also thought and was perswaded, That the Lord would shew some special favours to me, and so he did ; I largely thereof enjoyed before my return back again : and I took leave of those friends that night, and came to my lodging at Mrs. *Winters*. The next day the Lord greatly ravished my soul with his smiling looks on me, and he filled me that day with prayer, and singing, and discovering the tottering, shaking condition of Clergie-Funition. And likewise praying for many particular friends at London ; and specially for them at *Albhallows*-meeting, and for those friends at the Castle forementioned, speaking to every one of their conditions ; and likewise begging sinners to come to Christ. And I spake to variety of conditions that day, wherein many souls were refreshed. And I lay all that night in a rapture of great joy ; and had sights of my further journey, how God would carry me safe, and with much pleasantness to my journies end ; the which we went towards in the morning, it being the third day of the week ; in which day we parted with Colonel *Bennet*, and his Daughter, and Servants ; and his Wife bore me company, with Captain *Langdon*, and his Wife, and their Servants ; this was our company that went from *Excester* together, and lodged by the way that night : which dayes journey was very sweet to us ; and we had much of the Lord's preservation with us. Then the next day, which was the fourth day, we came to Colonel *Bennet*'s house, where we lodged that night ; and my heart was very chearfully carried on in reading over every dayes mercy, when I came to

my lodging. And the next day after dinner, we took our leave there, and parted with Colonel *Bennet's* Wife at her house, who shewed me much love, and told me, *She would send for me to her house again, after a little time expired.* Col. *Bennet*, by the way as we journeyed, being taken much with my experiences, said, *They were not to be hid, but they were to be manifested for the benefit of others;* & said, *He would have me ride to some of his friends houses: for that dispensation of the Lord on me, was not to be concealed.* And indeed he manifested much kindness to me as we journeyed in company together, and charged his daughter to be very tenderly careful of me; for that I was not in a capacity to minde my outward man. This his kindness lasted to *Exceter*.

But now to come again to my journeying from his house in *Corinwal*, which I told you we departed from after dinner, and came to Captain *Langdons* sister, where we lodged, and were lovingly entertained the fifth day; and there I had much love from God, and from strangers, and a very refreshing lodging, and the creatures were very sweet to my taste there. As for the six dayes before we came to *Exceter*, I eat very little: but we went from thence, the sixth day: after breakfast, we took our leave of those Relations of Captain *Langdons*. And the sixth day at night, we came to Mrs. *Langdons* brothers house, where we received a courteous entertainment, and a refreshing lodge; and my heart there was taken up much with the apprehension of the vanity of outward enjoyments, and great attendances, and brave houses: and my thoughts were much upon the Rocks I passed by in my journey, & the dangerous rocky places I rode over. And whereas I used to be very fearful, when I rode on smooth ground, now I feared not, but was very cheerfully carried on, beholding my Rock, Christ, through those emblems of Rocks: and I sat as in a chair upon the high steep hills, without any wearisomness at all; and the thoughts of the Lords kindness to me in these things, drunk up my thoughts that night: and the next day we came safe to our journeys end, at *Tregasow*, at Captain *Langdons* habitation, and there we ended our journey the last day of the week, which had been accomplishing thirteen dayes. And the Lord much appeared to all of us

the

the whole journey ; praised he his Name, whose Name was to us indeed a strong Tower. The Lord was our munition of Rocks, and large provision every way to souls and bodies. And thus I have given an account as briefly as I could of my journey-progreis, and blessed fare by the way, and of the extraordinary and ordinary breakings forth of the light of his countenance and communications, all along those thirteen dayes now expired.



— Here follows a Relation, in the next place, of several passages and actions by creatures, in a way of love and hatred, some frowning, few smiling ; many rejecting, few receiving : manifested from the first day, to the last day of my abode there in *Cornwal*, in the West. Also, of my imprisonment in Bridewel, and my enlargement therefrom.

I Shall now begin the Relation of my first coming to Captain *Langdons* house, where there came many of Captain *Langdons* acquaintance, to see them at their first coming home ; and most of them gave me but a sowe greeting, they having been informed before concerning my Spirit, as it was reported to me afterwards ; but they frowningly and dissemblingly saluted me, though their hearts were against me, as many of them made it to appear largely afterwards ; and some became loving friends among them, that loved me not when I first came ; but I seeing these unlovely carriages from the most part of them that came there that evening and afternoon, it made me very thoughtful what it would produce. I sat down in the room a while, where I heard many discourses from them to one another, and with Captain *Langdon* ; and I not relishing the discourse, had a minde to walk in the Garden by my self, and

so I did a while ; wherein the Lord gave me much of his loving-welcome, and kinde salutations, saying, *Though thou seest many frown on thee, it shall not make thee sad; for thy Saviour will smile on thy soul in all conditions : and that saying made my heart revive presently ; and then the Lord gave me that Scripture-saying, This he requires of thee, To deal justly, love mercy, and walk humbly with thy God, Micah 6. 8.* then I said, Lord, what am I to do here ? The Lord said, *I require this, that thou holdest out a just, upright walk with God before all people; and in these parts thou shalt manifest the free justification received of the Father by the Spirit through Christ to poor souls ; telling them thy experiences there : and thou shalt declare the mercy of thy God, and thy love to it, by shewing thy experiences thereof, which thou hast had in divers manners discovered to thee.* Here are some tempted souls, said the Lord, that must be comforted through thy temptations; the mercy thou foundst therein, tell them : love mercy in every kinde of it. This saying I had also from the last words of the verse, *Walk humbly with thy God: these things he requires of the just, doing and walking, mercy, loving, and a humble deportment in all thou doest :* then I said, Lord, make me humble : said the Lord, *I will make thee humble through sufferings ; the Lord thy God begun it in thee, when he manifested thy salvation to thee, to be freely given thee, making thee see thyself, the worst of sinners ; and he humbled thee more in Satans prison, and he hath brought thee here to humble thee more ; for he will teach thee much of his secrets.*

Then my heart was melted as I was thus under divine speakings in the Garden, and I said, Lord, if thou wilt make me a partaker of more of that lovely clothing of humility ; then, Lord, I will not matter what I suffer here in this world below: then the Lord said, *Thou must suffer many wayes :* then I said, Lord, balance me with thy word: the Lord said, *What word wouldst thou have ?* I said, *What thou pleasest:* then the Lord said, *Thou shalt have the same word as I gave to my servant Abraham; I told him when he went he knew not whither, that I would be his shield and exceeding great reward, Gen. 15. 1.* And as I was, said the Lord, to the father of the faithful, so I will be to the children, they having the same faith, as faithful Abraham had, *I will give such the same promises :* then I said, Lord, I fall short of his faith: said the Lord, *I look not on the quantity* so

so much as at the quality; I looking at the truth of it, it bearing the same stamp with that of Abraham, which was the stamp of divine power and Spirit: therefore take the same promise: thou art come into a strange country, among many that do not affect thee, and thou art like to suffer by them; but fear not, I thy God have not only given thee faith, as a shield; but I am thy shield and exceeding great reward; I am a double shield to thee, said the Lord, so I was to Abraham, a shield within a shield: therefore fear not any enemy; but look unto thy shield and buckler, and defence, for so Jehovah is to thee. And the Lord brought to me those Scriptures that he gave me when he made me willing to go the journey, as that saying, He would go with me, and that his Spirit and presence should accompany me, and that he would uphold me with the right hand of his righteousness: which Scriptures were much enlarged on my Spirits, as I thus walked alone in the Garden: and I had such sweetness from the Lord through the Scriptures, that it made my heart much affected with my journey, and my Spirit leapt within me, and rejoiced that I was come into a country where I should suffer for the testimony of Jesus; and I had at that time such cordials from the Lord, that I could have walked many hours in that Garden; but Captain Langdons man came, and desired me to walk into the room where his Masters acquaintance were; For it may be they would not take it well, he said, if I did not come and sit in the room with them. I was very unwilling; for my communion in the Garden was so delightful to me; yet through much entreaty by him, I went. I told him, I could the better bear their frowne countenances, and girding expressions, now I had drunk of divine cordials, then I could before, when I first saw them, at my coming into the house.

So I went into the room among them, that did not care for my company, and I heard many expressions concerning visions. I perceived what and who they aimed at; I sat silent among them; there was Major Bawden and his Wife, they were strangers then to me; but they spake very friend-like to me; and it was not in Tongue, but in Heart, as afterward appeared: and there was Mr. Vinson and his Wife, my very loving friends they declared themselves to be: Mrs. Vinson came to me then, and said,

said, *Pray come to my house ; for I entertain you upon a Scripture-
a count, which adviseth to be kinde to strangers ; and what gain
they had in old time, that in entertaining strangers, they enter-
tained Angels unawares.* Thus she instanced the Scripture,
which made her to speak to me, a poor, undeserving crea-
ture to be thus taken notice of ; and indeed, I felt humility in
my heart springing up much, when she thus spoke : I look on
my self unworthy of such a word, or loving expression to me ;
but my Father caused that friend, though a stranger, to shew
me kindness.

Again, further, This evening being spent, I went to my
lodging, where the Lord smiled on me, and made it a lovely
night, and I was no whit weary after so long a journey ; but
had refreshing rest ; and in the morning Mrs. Langdon came to
see me ; but I had no minde to rise out of my bed : and that
day the Lord fill'd me with much joy and singing ; and I was in
the Spirit with my friends at London, who broke bread that
day ; and I was filled with apprehensions of Christ, the eternal
Sabbath, and the glorious Rest, and the first-day-Resurrection,
how glorious all this was, meeting in Christ the Saviour and
Deliverer from all bondage and thralment : and my heart
was much with my friends in that Ordinance of breaking
bread ; I partook of that sweet supper with them in the Spirit.
And thus I spent that first day that I came to Tregasow, which was
the first day of the first week that I took up my abiding there ;
much of Christs Death and Resurrection was lively presented
to me, and I sang forth his praises. And the second day my
heart was heat also with the flame of love, which many wa-
ters cannot quench, as the spouse saith in the Canticles, so I
felt it ; for all that day I had the Spirits flame, as I had the day
before, and I kept praying with, and for my friends at Albal-
lows, it being their meeting day ; those particulars they first
thought upon in their beginning that meeting, which were
the uniting of Saints in that bond of love, as those were
in formerly, in the primitive times, and that they might be of
one heart and one minde ; and that knowledge might cover
the earth, as water the sea : and that Jew and Gentile-fulness
might be brought in, and the Kingdom restored to this old Is-
rael.

rael, which was the first married Wife, as it's recorded in Scripture. And that Judges and Rulers might be as at the beginning, as *Moses*, and *Jehua*, and as *Samuel*, and *Gideon*, and other faithful ones, as is made mention of in Scripture. And I besought the Lord for these things, and for the reign of Christ, in, and by which, these things should be brought forth: and for this, every one, professing the Lord, ought to pray. And thus I spent the second day: and it was very sweet to me, and fitted me for what I was to suffer in those parts. And after that second day, my heart was carried on very cheerfully in the apprehensions of the Lords presence still with me, and I had a great deal of tenderness from my friends I went down with, who were as a tender Father and Mother to me at all times; and in suffering, their tenderness and care of me exceeded, it abounded as my sufferings abounded: and many that were at the first strange in their carriages to me, after I had been there a while, they were very loving to me; and I had great kindness from the whole family, where I abode, till the wills of men fetcht me away with their Souldiers.

Further, I shall give people to know, that after I had been a week and a few dayes there, I was desired to go to *Truro* to hear the Lecture that was kept there every third day; so I did: and that morning before we went, there came a Letter, which after we had pray'd, was read; wherein a Gentleman at *Truro*, invited Captain *Langdon*, and his Wife, and my self to his house; the which invitation, we looked upon as answer of prayer, it coming so suitable to those requests put up to the Lord that morning. And we went to *Truro*, and heard the Sermon; and that day, there preach't one Mr. *Allen*, a young man, who spake of many things from the 1 verie of the 8 of the *Romans*. And when the Sermon was ended, we went home with Mrs. *Hill* to dinner, her husband having invited us by writing, the which I mentioned. And after dinner, there came many to see me, some out of good-will, and love to what they had heard was of God in me, and others came to gaze, and others to catch at my words, so as to reproach me; but the Lord taught me how to speak before them all: as in the presence of the great God I spake, who is my Father, who alwaies shewed me

me kindness, and did then before those several sorts of people. I seeing many come into the room, and Mr. Powel a Teacher in those parts, came in with his Wife, and another woman, so that being there, I thought to be silent; but some desiring to have me speak, I said, *I was loth to speak before that critical-pated man, who would take my words and put his own sense upon them, and so insnare me*; and it proved according as I said; but when I had sat a while, and saw so great a room full of people, who desired I should give an account for their edification and satisfactions, what God had done for my soul: there having gone such a rumour abroad concerning me, some saying one thing, and some another, it was therefore thought convenient to speak something among that great company of people that was come to my friends house; and the Lord bringing that word also, which is recorded by the Apostle, *1 Pet. 3. 15.* which is, *to be ready to give an account at all times, when required, of the hope that is in me.* And I being desired to speak, I thought it my duty, though at the first I refused; and when I began to speak, I said to Captain Langdon, who was then discoursing with that Mr. Powel I mentioned, I said, *I remember a word from Mr. Bridges of Yarmouth, which was, That we must still either be doing or receiving good: And, said I, here is neither of these among us*; and I repeated a word I told them Mr. Greenhil once said to one whom he desired, with many of that Congregation then present, who desired experiences to be imparted to them, using that word of David's, who said, *Come you that fear God, and I will tell you what God hath done for my soul*: and then I took up Paul's speech he used before Agrippa, having been falsely accused by many, he declares the manner of his life from his youth, *Acts 26.* And so to others he said, How he had walked in all good conscience before the Lord unto that day he then spoke it, *Acts 23.* I used these words of the Apostle, and said, *This was his practice, when false rumours had gone concerning him; and being that people had reported many things which were very contrary concerning me, I thought it requisite to acquaint them there present with the Lords dealings concerning me from my Childhood.*

And I told them, the first conviction I had at nine years old; and how I remained under a formal work; and then how I

was brought into a despairing condition, and was so a while : and then I told them, the Work of Free-grace on me, and the Testimony of the Spirit, bearing witness to my Spirit, that I was in union with the Father, Son and Spirit : and I told them of my desertions and temptations, and of Satans many cunning wiles, and of freedom many times therefrom : and I related my fit of sickness which was cured in believing, that I had eight years ago : and I related the time and manner of my coming into Church order : and likewise I told them the first bringing of my Spirit into this extraordinary praying and singing, and visions, was six weeks before *Dunbar-fight in Scotland*, which was a beginning three years before, but did not so much appear to the view of others : and I told them how I prayed against this publick-spiriteduels : and how the Lord silenced me, from those words in *1 Cor. 1. 27, 28.* *But God hath chosen the foolish things of the world, to confound the wise ; and God hath chosen the weak things of the world, to confound the things that are mighty : and base things of the world, and things which are despised. Which God chosen : yea, and things that we not, to bring to nought the things that are.* I could be contented to be made use of under these terms, as a fool, and base, and despised, and as a thing that is not. The Lord knows, I then stooped to his will to do with me as he pleased, when he set home this Scripture to my soul. And this I told them, and a great deal more largely then I will relate, for brevities sake. I gave a Relation of my horrible fit I was in a year ago, and Satans tyranny over me in that time, and the great freedom the Lord afforded me after that storm, and the pourings out of the Spirit that hath been on my heart ever since. I declared visions I had seven years ago, concerning four lions or horns presented to me, which related to four several changes of Powers, one more fierce and sharper, still then the other, and the little Horn worst of all, more in its pushings then the former. I spake of so many things, and so largely, that it took up the afternoon for the most part : so that before I spake much of my going to White-Hall, and praying and singing there, I broke forth into singing, my heart being so thoroughly heated with discoursing of Gods goodness so many hours. And I sang and prayed a great part of

that night; and when I gave over, my friends carried me in a chair into my chamber; and put me into bed, where I lay the remaining part of the night: and the next day sang and prayed many hours: and many souls were much taken in that speaking, concerning the preciousness of Christ to them that believe, 1 Pet. 2. 7. from this Scripture, and many others, relating to Saints, and to sinners not changed & brought in to Christ: which day was so glorious to me, that Satan stir'd up many against me afterwards, because many were convinced, that were prejudiced before by their teachers; and some carnal ones were awed, convincing Scriptures came with such authority; as that, Behold, ye despisers, wonder, and perish! And that word in Isa. 28. 22. Be ye not mockers, lest your bands be made strong. Many other Scriptures were spoken upon targets that day to sinners: and some said afterwards, Which of all our Ministers can hold out thus many hours without a cordial?

Now when their Ministers thought they should lose their fleece, they began to stir, like that maids mistress spoken of in Acts 16. 19. When her masters saw what was done, they caught Paul and Silas, and drew them into the market-place unto the Rulers: this was for the gift of healing, and casting out that unclean Spirit. All people observe how they loved sooth-saying in those times; and I would they did not in these dayes of more light. But I pray misde the Relation, That after that day wherein I was thus carried forth to speak for Christ's interest, the Clergie, with all their might, rung their jangling bells against me, and called to the Rulers to take me up: that I heard was the speech of Mr. Wiffed: and others said, The people would be drawn away, if the Rulers did not take some course with me. They were extremely afraid of losing Diana's repute. And after these two days spent at Truro, I returned to my place of abode at Tregasow; but the Clergie gave information in many places of the Countrey, what an impostor, and a dangerous deceiver was come into Cornwall, that the people wondered what strange kind of creature was come into their Countrey: and thus they spit forth venom against me; but it did me no hurt, because my Father made it work for good: my joy was not lessened, but increased. And after a little while I

was invikid again to *Truro*, and I went to visit Mrs. *Hill*, her husband being gone to *London*, she prayed me to tarry and bear her company. And after that I had sat down a while, word was brought me, that there were two Warrants out for to take me, either at Captain *Langdens*, or at Major *Bawdens*: as for Major *Bawdens*, I was but once at his house; for I kept at my friends house I went down with, though the report was, I went from place to place, aspersing the Government; I did not the one nor the other: I was but twice at *Truro*. I have told all the places I went to, while I remained at *Tregasew*. *This report of theirs is as false as the rest.*

But I will come to tell you how they acted against me: after I heard Warrants were out for me, I looked when they would come in to the house where I was, to take me. And many people came to see me. And one *Hautbow* a Minister, with whom I had some converse, and he said, *I had fully satisfied him in his requests.* And for his part, he said, *what he asked me, it was not so much for his own satisfaction, as for others, whom he could now satisfy:* and he invited me to his house, and said, *I should be welcome:* and he told me, *He would satisfy those that had spoken against me, which were set on by false reports.* And all these words and many other more, amounted to just nothing; it was but Clergie-puff, which soon was gone like a puff of winde that is almost at an end, as soon as it riseth, and so was his fair speech to me: for I understand, since he hath reproached me and other friends that are of more worth then I, and yet this man spoke me so fair: but so much shall suffice as to him. I come again to tell you, that this day wherein I expected the Warrant for me, it came not: I that day found my timorous, fearful nature work against me, what I should do and say before the Magistrate, having never been before any in that kinde, to be accused by them; but the Lord seeing me not prepared to go before them, nor strong enough, he would take me first into the Mount, and give me the preparations of the Sanctuary; and so he did before I was called before them. That night following this day that I have been speaking of, there came about a dozen men and women to see me, and one Mr. *Paul* a minister, who had rode ten miles to that

Town to understand aright concerning me; for that he had heard so many reports; and he desired to be satisfied from my own mouth. So I related the Lords dealing with me, and what he had freely given me, for my own particular, and for others benefit: and when I had done speaking, I told him how I was like to suffer through false rumours raised against me; & I desired him to pray with me: but he said, *He would joyn with me, if I would pray*: I said, *I rather would hear him pray, and have a taste of the cluster he had received of the Vine, Christ*: so he prayed very sweetly and spiritually: and when he had ended, it was about twelve a clock at night: and afterwards I spoke a little by way of discourse; and was a little silent.

Then the Lord made his Rivers flow, which soon broke down the Banks of an ordinary capacity; and extraordinarily mounted my Spirits into a praying and singing frame; and so they remained till morning-light, as I was told, for I was not capable of that: but when I had done, and was a while silent, I came to speak weakly to those about me, saying, *I must go to bed, for I am very weak*; and the men and women went away; and my friend that tended me, and some other maids, helpt me to bed, where I lay till the afternoon, they said, silent. And that time I had a vision of the Ministers wife stirring against me; and she was presented to me, as one enviously bent against me, calling that falsity which she understood not. And I saw the Clergie-man and the Jurors contriving an Indictment against me: and I saw my self stand before them: in a vision I saw this. And I sang with much courage, and told them, *I feared not them nor their doings, for that I had not deserved such a charge*.

But while I was singing praises to the Lord for his love to me, the Justices sent their Constable to fetch me; who came, and said, *He must have me with him*: and he pulled; and call'd me, they said that were by, but I was not capable thereof: they said, *He was greatly troubled how to have me to his Master*: they told him, *He had better obey God then man*: And his hand shooke, they said, while he was pulling me. Then some went to the Justices, to tell them, *I could not come*. But they would not be pacified: some offered to be bound for my appearance

rance next day, if I were in a capacity ; but this was refused, they would have me out of my bed, unless some would take their Oaths, that it would indanger my life to be taken out of my bed: which none could do, without they had loved to take false Oaths, like some others in those parts. Then a friend perswaded them to see whether they could put me out of that condition, and told them *I was never known to be put out of it; so they came.* Justice *Lance*, now a Parliament-man, was one of them, I was told. These Justices that came to fetch me out of my bed, they made a great tumult, them and their followers, in the house, and some came up stairs, crying, *A witch, a witch*; making a great stir on the stairs; and a poor honest man rebuking such that said so, he was tumbled down stairs and beaten too, by one of the Justices followers: and the Justices made a great noise, in putting out of my chamber where I lay, many of my friends; and they said, *If my friends would not take me up, they would have some should take me up*: one of my friends told them, *That they must fetch their silk gown to do it then, for the poor would not do it.* And they threatened much, but the Lord over-ruled them: they caused my eye-lids to be pull'd up, for they said, *I held them fast, because I would deceive the people*: they spake to this purpose. One of the Justices pinched me by the nose, and caused my pillow to be pull'd from under my head, and kept pulling me, and calling me; but I heard none of all this stir and bustle; neither did I hear Mr. ~~Wes~~sed, which I was told called to the Rulers, saying, *A whip will fetch her up*: and he stood at the Chamber-door talking against me, and said, *She speaks, non-sence*: the women said, *Hearken, for you cannot hear, there is such a noise*: then he listened, and said, *Now she hears me speak, she speaks sence.* And this Clergie-man durst not come, till the Rulers came, for then they say, The witches can have no power over them: so that one depends upon another, Rulers upon Clergie, and Clergie upon Rulers.

And again, After they had made all the fury appear that the Lord permitted them to vent against me, they then went away, saying, *She will fall in a trance, when we shall at any time call for her.* The Lord kept me this day from their cruelty, which they had a good minde further to have let out against me, & that

witch-tryer-woman of that Town, some would fain have had come with her great pin which she used to thrust into witches; to try them: but the Lord my God in whom I trust, delivered me from their malice, making good that word to me in the *Psalms*, *The rage of man shall turn to thy praise, and the remnant of rages thou wilt restrain.* Then further, to tell you how the Lord carried me in singing & prayer after they were gone two hours, as I was told, and then I came to my self; and being all alone, I blessed God for that quiet still day that I had. And the Gentlewoman of the house coming into the chamber, I said, *Have I lain alone all this day? I have had a sweet day:* she replied, and said, *Did not I hear the justices there, and the uproare that was in my chamber?* I said, *No.* Then she told me, how they dealt by her house, bringing in their followers, and what a noise they made. Then another friend asked me, *Whether I did not hear that stir?* I said, *No.* They wondred, and so did I, when I heard the Relation, which is much more then I will write; for I don't take delight to stir in such puddles, it's no pleasant work to me; but that truth engageth me to let the world know, what men have acted against the pourings out of the Spirit in a dispensation beyond their understanding; they hearkened not to Scripture-advice, which would not have any judge that they know not.

After that dayes tumult, at night, many came to catch at my words; and it was very probable, that the Rulers sent some to watch for what could be had further against me: and there were two women, that they had got their names, who had promised them to swear against me; and of this I shall further speak when I come to it: but now I am telling of what pass that night mentioned: many people spake much to me, asking me questions, the which the Lord helped me to answer. And my friends kept most part of that night in prayer on my behalf. And many watched what they said in prayer, for there were listeners under the window, which fain would have had something to have informed against them. There was great endeavouring to have found a Bill of Indistment against Captain *Laureton*; but they could not; they could not vent their spleen, though they to the utmost desired it, the Lord would not

nor let them have their evil desires herein; for though they in this, would have brought him into contempt, yet they endeavoured this, that so I might want a safety, and then they had had what they desired, which was, to have cast me into the Goal. But to leave that, and to tell you, that I had the presence of the Lord with me that night abundantly, and my sleep was sweeter then at other times; my sister *Lindon* lay with me that night, and in the morning she told me, *That she could not sleep all night, for thinking of my going to the Sessions that day*; She told me, *She wondered I could sleep so soundly all night*; I told her, *I never had a sweeter night in my life; and as for my going before the Rulers, I was not at all afraid or thoughtful; for I had cast my care upon the Lord; which I was perswaded would speak for me*; therefore I was not troubled nor afraid; for the Lord said to me, *Fear not, be not distressed, I am thy God, and will stand by thee*.

Then I rose up, and prepared to go before them at Sessions-house; and walking out in the garden before I went, I was thinking what I should say before the Justices; but I was taken off from my own thoughts, quickly, through the words, *Take no heed what thou shalt say; bring forth thy cause before them for the Lord Christ's sake; he will give thee words: dost thou know what they will ask thee? therefore look to the Lord, who will give thee answers suitable to what shall be required of thee*. So I was resolved to cast myself upon the Lord, and his teaching; and though I had heard how the form of Bills run, and of that word *Not guilty*, according to the form of the Bill; yet I said, *I shall not remember to say one, if the Lord do not bid me say so; and if he bids me, I will say it*. And this I thought, I would be nothing, the Lord should have all the praise, it being his due. So I went, the Officer coming for me; and as I went along the Street, I had followed me a multitude of all manner of people, men and women, boys and girls, which crowded after me; and some pull'd me by the arm, and stared me in the face, making wry-faces at me, & saying, *How do you now? how is it with you now?* and that they mocked and derided me, as I went to the Sessions; but I was never in such a blessed self-denying lame-like frame of spirit in my life, as then; I had such lovely apprehensions of Christ's sufferings, and of that Scripture which saith, *He went as a sheep,*

Ambe before the sheerer, he opened not his mouth; and when reviled, he reviled not again. The Lord kept me alive, so that I went silent to the Sessions-house, which was much thronged with people: some said, *The Sessions-house, was never so filled since it was a Sef-
fians-house*; so that I was a gazing-stock for all sorts of people: but I praise the Lord, this did not daunt me, nor a great deal more, that I suffered that day: for the eternal grace of Jeho-
vah surrounded me, and kept me from harm: so way was made for me to draw near, which stood lower then the Justices; and round the Table, save the Lawyers and others that attended them, and I with my friends that went with me, stood by the Lawyers, and the Justices leaned over a rail, which sailed them in together; only I espied a Clergie-man at their elbow, who helped to make up their Indictment, so that he could not be absent, though his Rulpie wanted him, it being a Fast-day, set apart by Authority, which he brooke without any scruple, that so he might keep close to the work of accusation; but though he and the wretched woman looked stedfastly in my face, it did no way dismay me, nor the grim fierce looks of the Justice, did not daunt me; for as soon as I beheld them, I remembered a dear friend to Christ, who smiled in the face of a great man, that looked fiercely on him, and sat as a Judge to condemn him for the testimony of Jesus; but this servant of the Lord looked cheerfully all the time of his accusations charged upon him; so I thinking upon that posture of his before those that ailed against him, I begged the same cheerfulness, and I had the same courage to look my Accusers in the face: which was no carnal boldness, though they called it so.

And when I came before them, *Lobb* being the Mouth of the Court, as he was fore-man of the Jury, he represented the whole Court, and he first demanded my name, and I told him; and he said, *Anna Trapnel, Here is a Bill of Indictment to be read, for you to give in your answer concerning*; then Justice *Lobb* said, *Read the Bill*: so it was read to me: and *Lobb* said, *Are you guilty, or not?* I had no word to say at the present; but the Lord said to me, *Say Not guilty*, accord-
ing to the form of the Bill; so I spoke it as from the Lord, who knew I was not guilty of such an Indictment: then said

said Lobb, *Traverse the Bill to the next Assizes*; so that was done: then Lobb said, *I must enter into bond for my appearance at the next Assizes*: unto which I agreed: then they demanded Sureties: so I desired Caprain Langdon and Major Bowden to be my Sureties, unto which they were willing: so there were two Recognizances drawn, one for my appearance, and the other bound me to the good behaviour; and I was entred into both the Recognizances 300 L. and my Sureties as much, to both the Recognizances. And this being done, they whispered a while: and I thought they had done with me at that time; so they had, if they had gone according to true Law, which was, nor to have brought their Interrogatories then; but the report was, That I would discover my self to be a witch when I came before the Justices, by having never a word to answer for my self; for it used to be so among the witches, they could not speak before the Magistrates, and so they said, it would be with me; but the Lord quickly defeated them herein, and caused many to be of another minde. Then Lobb said, *Tender her the book which was written from something said at White-Hall*: so the book was reached out to me: and Justice Lobb said, *What say you to that book? will you own it? is it yours?*

A. T. *I am not careful to answer you in that matter.*

Then they said, *She denies her book*. Then they whispered with those behinde them. Then spake Justice Lobb again, and said, *Read a vision of the horns out of the book*: so that was read: then Justice Lobb said, *What say you to this? is this yours?*

A. T. *I am not careful to answer you in that matter, touching the whole book, as I told you before, so I say again: for what was spoken, was at White-Hall, at a place of concourse of people, and near a Councel, I suppose wise enough to call me into question if I offended, and unto them I appeal; but though it was said, I appealed unto Caesar, and unto Caesar should I go; yet I have not been brought before him which is called Caesar: so much by the by. Again, I said, I supposed they had not power to question me for that which was spoke in another country: they said, *Yea, that they had*. Then the book was put by; and they again whispered.*

Then Justice Lobb asked me about my coming into that Country, *How it came to pass, that I came into that Country.*

I answered, *I came as others did, that were minded to go into the Country.*

Lobb. *But why did you come into this Country?*

A. T. *Why might not I come here, as well as into another Country?*

Lobb. *But you have no lands, nor livings, nor acquaintance to come to in this Country.*

A. T. *What though? I had not I am a single person, and why may I not be with my friends anywhere?*

Lobb. *I understand you are not married.*

A. T. *Then having no hinderance, why may not I go where I please, if the Lord so will?*

Then spake Justice Launse. *But did not some desire you to come down? And this Lobb asked me too: but I told them, I would accuse none, I was there to answer, as to what they should charge my own particular with.*

Launse said, *Pray Mistriss tell us, what moved you to come such a journey?*

A. T. *The Lord gave me leave to come, asking of him leave, whitherever I went: I used still to pray for his direction in all I do: and so I suppose ought you, I said.*

Justice Launse. *But pray tell us, what moved you to come such a journey?*

A. T. *The Lord moved me, and gave me leave.*

Launse. *But had you not some of extraordinary impulses Spirit, that brought you down? pray tell us what those were.*

A. T. *When you are capable extraordinary of impulse of Spirit, I will tell you; but I suppose you are not in a capacity now: for I saw how deridingly he spake: and for answering him thus, he said, I was one of a bold Spirit; but he soon took me down; so himself said: but some said, It took them down: for the Lord carried me so to speak, that they were in a hurry and confusion, and sometimes would speak all together, that I was going to say, What are you like women, all speakers, and no hearers? but I said thus, What do you speak all at a time? I cannot answer all, when speaking at once; I appeal to the truest of you, and I directed my speech to Justice Lobb, who spake very moderately, and gave me a civil answer, saying, You are not acquainted with the*

manner of the Court, which is to give in their sayings. A.T. But I cannot answer all at once; indeed I do not know the manner of the Court, for I never was before any till now. Justice Lobb. You prophesie against Truro. A.T. Indeed I pray against the sins of the people of Truro, and for their souls welfare; are you angry for that? Lobb. But you must not judge Authority; but pray for them, and not speak so suspiciously of them: and more to this purpose he spake to me. A.T. I will take up your word, in which you said, I was not to judge: you said well; for so saith the Scripture, Who art thou that judgest anothers mans servants? to his own master he standeth or falleth; yea, he shall be holden up, for God is able to make him stand: but you have judged me, and never heard me speak: you have not dealt so well by me as Agrippa dealt by Paul: though Agrippa was an Heathen, he would have Paul speak before he gave in his judgement concerning him. Justice Treggle. Oh you are a dreamer! A.T. So they called Joseph, therefore I wonder not that you call me so. Justice Selye said, You knew we were with you yesterday. A.T. I did not. Justice Selye. He which is the Major said, you will not say so. A.T. I will speak it, being it's truth. He said, Call the women, that will witness they heard you say, You knew we were with you; and he pulled out a writing, and named their names, calling to some to fetch them. A.T. You may suborne false witnesses against me, for they did so against Christ: and I said, Produce your witnesses. Justice Selye. We shall have them for you at next Assizes.

They put it off long enough, because one was fallen in a sound before the got out of the house were the dwelt; and the other was come into the Sessions-house: and Mrs. Grose a gentlewoman of the town standing by her that was their false witness, said, wilt thou take an oath thou take heed what thou dost, it's a dangerous thing to take a false oath; and the ran out of the Sessions-house: this was credibly reported. And here ended their witnesses that they had procured against me as to that. There was a souldier that smiled to hear how the Lord carried me along in my speech; and Justice Selye called to the Jailor to take him away, saying, He laughed at the Court. He thought him to be one of my friends: and for his cheerful looking, the Jailor had like to have had him; then I said, Scripture speaks of such who make a man an offender for a word; but you make a man an offender for a look. They greatly busied, as if they would have taken him away; but this was quickly squasht, their heat as to this lasted not long. In the mean time the other Sely was talking to Major Bawden, wondering such a man as he, who had been to well repured for a judicious, sober, understanding man, should hearken to me: many words were used to him to that purpose: I said, why might not he and others, try all things, and hold fast that which is best. But they still cast grim looks on me: and they had a saying to Major Bawden, and to Captain Langdon then, whom they derided in a Letter sent from Truro by some of their learned Court, which wrote, that Captain Langdon and Major Bawden stood up, and made a learned defence. They had indeed such learning from the Spirit of wisdom and of a sound minde, which the Jurors and their companions were not able to contend against, their speech and whole deportment was so humble and self denying, and so seasoned with the salt of grace, which their flashy unsavory spirits could not endure; those that are raised from the dung-hill, and set on thrones, cannot sit there without vaunting, and shewing their fools coats of many colours, as envie, and pride, and vain glory; these and other colours they

they shew, which delights not King Jesus nor his followers. Justice Lobb told me, *I made a disturbance in the town* : I asked, *wherein* ? he said, *by drawing so many people after me* : I said, *How did I draw them* ? he said, *I let open my chamber-door and my windows for people to hear*. A. T. *That's a very unlikely thing, that I should do so* ; for I prayed the maid to lock my chamber-door when I went to bed, and I did not rise in the night sure to open it : I said, *why may not I pray with many people in the room, as well as your professing women that pray before men and women, she knowing them to be there* ; but I know not that there is any body in the room when I pray : and if you indite one for praying, why not another ? why are you so partial in your doings ? Justice Lobb. *But you do n't pray so as others*. A. T. *I pray in my chamber*. Justice Travel. *Your chamber* ! A. T. *Yes, that it's my chamber while I am there, through the pleasure of my friends*. They used more words to me, sometimes slighting and mockingly they spoke, and sometimes seeming to advise me to take heed how I spoke and prayed so again. Many such kind of words Justice Travel used, and Justice Lobb. And one thing I omitted in telling you, when I told you how I answered Justice Launser, I should have told you how I said to him, *if he would know what the ordinary impulse of Spirit was, that I had to bring me into that country, I would tell him* ; so I related the Scriptures, as that in the Psalms, and in the Prophet Isaiah, how the presence and Spirit of the Lord should be with me, and he would uphold me and strengthen me with the right hand of his righteousness : he answered, *Such impulse was common, they hoped they had that, they were not ignorant of such impulse of Spirit* ; much to this effect was spoken. I seeing they were very willing to be gone, I said, *Have you done with me* ? answer was, *I might now go away* ; but I said, *Pray what is it to break the good behaviour you have bound me over to* ? I know not what you may make a breaking of it : is it a breaking the good behaviour, to pray and sing ? Justice Travel said, *No, so I did it at the habitation where I abode*. It's well, said I, *you will give leave it shall be anywhere*. I said, *I will leave one word with you, and that is this : A time will come when you and I shall appear before the great Judge of the tribunal seat of the most High, and then I think you will hardly be able to give an account for this days work before the Lord, at that day of true judgement* : said Treggle, *Take you no care for us*. So they were willing to have no more discourse with me.

And as I went in the croud, many strangers were very loving and careful to help me out of the croud : and the rude multitude said, *Sure this woman is no witch, for she speaks many good words, which the witches could not*. And thus the Lord made the rude rabble to justify his appearance ; for in all that was said by me, I was nothing, the Lord put all in my mouth, and told me what I should say, and that from the written word, he put it in my memory and mouth : so that I will have nothing ascribed to me, but all honor and praise given to him whose right it is, even to Jehovah, who is the King that lives for ever. I have left out some things that I thought were not so material to be written : and what I have written of this, it's to declare as much as is convenient to take off those falsities and contrary reports that are abroad concerning my sufferings, some making it worse then it was, and some saying, *It was little or nothing*. Now to inform all peoples judgements, I have thought it meet to offer this relation to the worlds view, and with as much covering as I can of Saints weaknesses herein, praying the Lord to forgive them ; and as for the Lords enemies, that he would confound them ; but as for my enemies, I still pray.

I now shall declare how God shewed me kindnesse further. I rode home with my friends to *Tregasow*, that day, rejoicing that I was counted worthy to be so reproachfully dealt by, for speaking in the Lord Christs behalf, in prayer and praises; and I remained very chearfull, continuing in prayer and Thanksgiving, and many spirituall songs unto the Lord; but about ten dayes after, the Souldiers of the Fox came to take me, and the day before they came, it being the first day of the the week, I went to hear Mr. *Frances*, who preached hard by where I abode, one whom the Clergy would fain have had to have spoke against me, but he said, he would not; they then called him my disciple, and laughed and jeered at him when he came among them, on their Lecture dayes. They used to meet at an Ordinary where many of the Clergy and others dined together: while I was in these parts, the Clergy and others made me their Table and Pulpit talk, and would have had Mr. *Frances* to have done as they did, but he refused; and hath since, I hear, left the place where he preached when I was in those parts. But I return where I left, in telling you how I was the day before that the Souldiers came for me, I was very heavy in my spirit, as I sat at dinner with my friends, and I was very ready to shed tears; and being loath my friends should see me, I held from weeping, as much as I could, for I thought they would think that I took something unkindly, but truly I could not, for I had as much love from every one in the Family, as could be desired, but I was very sad, and I rose from the Table where I dined, and went and took my Bible, wherein the Lord refreshed me, and in the afternoon I went to hear, and came home, and went into the garden to walk alone; and Captain *Langdon* coming into the Garden, I discoursed a while with him; and I said, sure my London friends pray me up to London, and when I come there, I will write of *Cornwell*, *Cornbell* in the West. He said you might have suffered at London, but not as here said I; for here they deal very uncivilly, and unchristian like by me: well said I, the Lord send me to London, for I shall count it a great mercy to see their faces again, I had said a *Bridewell* among them shall be sweet to me, and so the Lord made it: I that night was perswaded, my work was done in *Cornwall*, and that I should ere long see London, yet being I was bound over to the Sessions, which was not to be till *August*, so that I was to have tarried many weeks by the Justices

order, but they could not bear so much praving, so long a time to be in their parts, therefore they hasted their Letters to the Countcell at *White Hall*, to send their order down for me, having a Governours Troop so near, to agitate their businesse. And the Governour was afraid of his Souldiers, he commands them to their Colours: and Ensign *Raundle*, he must be cast out of his place, for inviting his old friend Captain *Langdon*, and his wife, and his mother and me, to come with them to his house. And the Souldiers were charged to keep me out of *Tregny*, that is, three miles from *Tregasow*, where a poore tempted soul was, that would fain have entertained me at her House, and this work the Fox made in his fortified places; but the poore who are rich in faith, prayed for me in those parts, and some I never saw, about ten miles from the place where I was, who hearing of my trouble, improved their interest with the Lord for me; their faith and prayer, did me more good than all the gold, or silver, or favours of great men could have done me.

I shall relate now further concerning that night before the Souldiers took me; I saw in my sleep Souldiers come to take me, and I rode towards *London* with them very joyfully, and in the morning I made me ready, and went down stairs; and there was a friend came to see Captain *Langdon*, so I went up into my Chamber, to write to *London*, and I was thinking of that I saw in my sleep, that I was riding from the House towards *London*; and I also was was marvelling, that my spirit was so heavy the day before, and this saying I had in my heart; Christ was heavy before the hour; before they came to take him he was in an Agony: said I Lord, what manner of saying is this? and as I was pondering upon it, my sister *Langdon* came up into my Chamber, very sad, and said, sister, pray thee do not be frighted, why? said I, what is the matter? there is said she half a Troop of Horse come to take thy body, or my husbands; there was half a dozen souldiers, and they made such a clutter, she thought they had been a greater number, but there was a number great enough to take a Poore silly maid. So I rejoyced, and said I am not troubled, for I shall see my friends at *London*; she said to Mistress *Frances* her mothers maid, pray thee Mistress *Frances*, take my sister, and escape into the wood hard by the house, they cannot find her there; but I said, I will not make my self guilty by flying away, for I have not broke any Law, where.

whereby man should do thus, and as long as God is on my side, said I, men nor devils shall not affright me; and the Lord gave me that word of *Nebemias*, who said, *Shall such a man as I flee?* So said I to them, *Shall such a one as I flee?* who have lived with the Lord, all my dayes, and have been couragious for Christ hitherto, I will not now flinch through the strength of the Lord keeping me, and I know he will keep me: then many in the Family came, and the neighbours, and wept about mee, but I was no whit daunted. The Minister of the Parish came, and said he would not with me to go down, without they would shew an order, I answered, what order have they brought, none but Captain *Foxe's* letter they told me, that said I, is enough; for there is the *Foxe's* claws to pin me to *Plimouth*, so through perswasions, I run down stairs, where I heard the Souldiers very rough in their words, and they said they would not tarry a moment for me, and they would have me by foul means, if I refused to go; they threatned much what they would do, the Quartermaster was very high in his words. So when I had heard them bluster thus a while, I stept among them, many of my friends being with them, I coming into the room, stood by them, and said, friend, whom do you seek? speaking to the Quartermaster: he said, is this the Lady? I said, I do not know what you mean by Lady, but that is a Souldiers complement: I pray, whom do you seek? So he asked whether my name was *Anna Trapnell*, I said, I suppose that is my name; then he said, I demand your body; said I take it, if it will do you any good, I am ready to go with you: then he was very respectfull, and said, he would shew me all the courtesie and civility that lay in his power, I thank him and said, they could not harm me; for my God would not suffer them; then they said, they would wait til I was fited to go, and they tarried till the afternoon: And when we had dined, I took my leave of my dear loving friends, and departed, riding behind a friend that came to see Captain *Langdon*, who put off his Journey that he was riding, and offered to carry me, and Captain *Langdon's* man, and his mothers maid, they sene with me, and I went filled with the joy of the Lord: and that day, some two or three miles off, I met with some dear friends, who bore me company a while, but I had so much of the refreshings of God, which quickly overcame my ordinary capacity, and I felt not the trotting of the horse, nor minded any thing but the

spiritual communion, that I was in with the Lord; and so I rode praying, all the first dayes Journey, till I came to Foy-Town, where they took me down off the horse, and set me in a chair, but I came not to my capacity to speak a great while, and when I looked up, and saw many men, women and children about me, and sitting on a high wall, right over where I sat, I was amazed to see so many people, and not knowing where I was, but at length I spake to them in Scripture language, the which they listened to, and when I went away, they gave a great shout; the people said, they used to do so at some strange sight: so they led me into the Boat, for we went over a passage, and many men and women went over with us from that Town, and the room was full of people, where I lodged, some came to gaze on me, and some came in love to the Lord Jesus, to hear experiences, and some tempted souls were much refreshed, and rejoiced much to see me there, though not as I was, a prisoner; they wept for me as to that condition, and I sat up most part of the night at Foy, and begged those that came to jeer at me, that they would consider the wrong they did to their poore souls, and had Scripture very suitable to those I spoke; I asked them what they came to see, I was but as a reed shaken with the wind; I was a simple creature, onely divine wisdom was pleased to make use of the simple, and to call them to him, to shew them his love, to chuse such to do him service, and I said, I am a poore sorry reed, but divine power, and the wind that Christ told *Nichodemus*, in the 3. of *John* the 8. which bloweth where it listeth, that wind said I, hath taken a silly creature, and hath made her understand its sound, that which *Nichodemus* a great Rabbi, could not tell what to make of; so that I prayed them that derided, that they would have a care, and that they therein would consider the saying of Christ in the 25. of *Matthew*, who said, what they did to his, they did to him, though I be one of the worst of Christs little ones, yet said I, he will own me, where ever I am: I beseech sinners to love Christ, who was the chiefeft of ten thousands, and I spoke how the Church set him out in the *Canticles*; and I told them, though they made me a by-word, and a reproach, yet I would pray for their Souls: I told them I came not into the Country to be seen, and taken notice of, but I came with my friends. I desired Christ and the beauty of holinesse might be taken notice of, so that others thereby might be taken with Christ; and

and that I might be onely a voyce, and Christ the sound; I spake much to prophane sinners, and to the civilized ones; that they would eye the new Covenant, which admits of no condition, nor qualification, nor preparation; but is a free Covenant to sinners, as sinners, that if they venture their souls thereupon, it will at the moment change, and make them hate sin, and all manner of evil; and cleave to that good the Scripture makes mention of; then to the tempted was spoken from *Heb. 2. 18.* for in that Christ suffered being tempted, he is able to succour them that are tempted, and unto them were experiences spoken, how greatly Christ was sensible of the temptations of his people, and his succourings were great, and his sympathizing much: So I related what bowels of compassion from the Lord I found herein, though when I was murmuring against the Lord, who I thought dealt roughly by me, I said with *Jonas*, I do well to do thus, as he said, *I do well to be angry*: So I was very peevish, thinking that Satan would have made an end of me. I said with *Jonab*, *I do well to be angry to the death*. I prayed tempted souls to hearken to Christ, and not to Satan; some tempted souls there wept bitterly, and the next day came again, and accompanied me out of that Town: So I took my leave, they begging to hear from me, and desired my welfare.

Then I rode to a place called *Lew*, where I desired to stay an hour, but it was hard to be obtained of the Quartermaster, though he had promised Captain *Langdon* that I should see some friends there; yet when I came there, he was afraid I should have broke out into prayer there, and so have staid him longer then he would, but I and my friends did so intreat him, that he gave me leave to go with a Souldier with me, to bring me quickly back to him again, he staying a little way off, and said that I should have no body come into the house that I went to; this he charged the Souldier, so that coming to that house I went to, there I was entertained with much love, and some few did hear of my being there, and came to see me, and watched for my coming out. I had some discourse with a blind man there, who had much of the light of the Lord in his soul, and his words were so savoury, that my heart was quickned by the Lord in that discourse I had with this seeing soul, though blind outwardly; and I stayed among them a while, till I was full of joy in the sight of these dear friends; so that being hurried away by the Souldiers, I brake forth into tears, and

said, the time will come that spirituall communion shall not be interrupted; and indeed the thoughts of Eternity melted my heart, that I said, I weep not for sorrow, but my tears flow from apprehensions of communion with the Lord, and those glorified Saints there; if Saints on earth did so take up my heart, I said, what will that company be to me, in heaven, sure it will be joy to the full. So these dear souls went with me out of the Town, and then bid farewell, saying, they were sorry, I could stay no longer with them, so I parted, and rode towards *Plimouth* with very much of the Lords presence.

And when I came to *Plimouth*, after the Quartermaster had been to inform that I was coming, he came and had me up to the Fort, two of the other Souldiers going with me, and four others who were my friends, these bore me company to the Fort, and when I came into the Lieutenants house, I sat down a while, and he told me I was committed to his charge as his prisoner; for that Major *Sanders* was not there unto whom the Letter was sent concerning me; so after a few words had past between us, I desired him to let me hear the order read; so he read it, wherein was express that I was to be sent from thence in the first States Ship that went to *Portsmouth*, and so to be sent from thence to the Counsell, and when this was read, after a little while spent in discourse, Lieutenant *Lark*, in whose house I was a prisoner; he asked me whether I would go up stairs and see my chamber, unto which I was willing, and my four friends went up with me, and I blesse the Lord, I never was in so blessed a frame in my life, being in an ordinary capacity, the which I was in a while, but at length the Lord wound me up higher; and as I was telling you, that coming into my chamber, I found the Lord Christ opening his love to me from that Scripture, in *Hosea* the 2. 19. I have betrothed thee to my self in mercy and loving kindnesse for ever. And I had some enlargement upon that, and likewise from Scripture expressions in the *Canticles*, and in *Habbakuk*, but I omit writing what sweet unfoldings I had therein from the Lord, because I intend if the Lord will give me opportunity to write down the cordials of the Lord, which I had in my confinement by man, in a book wherein I shall set out Satans prison, the which I was in a year before mans prison, that very month that I was set at liberty from Satans confinement, men confined me, which was the second month called *April*, which

was a year after that horrible pit of Satans, the which I lay in, from the beginning of *February*, till the beginning of *April*, about nine weeks, but I have been in mans prison 15. weeks, yet that was to me much easier, then a shortertime in Satans clutches.

But I return to the Relation of my first coming into prison, I was exceedingly transported in my spirits, and I was as if I had been to die presently, nothing was in my thoughts but divine bosome, which made me bid farewell to all creatures: I thought I could have embraced death, though it should be never so gastly, and cruelly tendered to me, I never had such joy in the thoughts of death, and I said to Lieutenant *Lark*, pray Sir, let me have the liberty to be private a while with my friends, who came with me, the which he granted, and he went down from us, then I said, this is the greatest preferment as ever I had, to be honoured with a prison for Christ, this is honour said I indeed, I now can take my leave of all things under the Sun, and see all things vanity, and poor empty nothings; and I said farewell all creatures, and welcome Christ, then I desired my friends that we might pray together before they departed; for I said it was the best work to begin my imprisonment in spiritual Communion, then we prayed, and after some time spent in prayer, the Sonne of righteousness shone so hot on my spirits, that I could not forbear singing forth his praise; and my friends told me, that I was three hours on my knees, praying and praising, that I felt no pain nor wearisomness, though I had journeyed so far. They took me off my knees, and set me in a chair, where I sat some hours after in singing, and then was silent, and some women put me to bed, where I lay praying and singing the other part of that night, while morning: and the maid that tended me said, she sat in the bed, wiping away the tears from my eyes, which she said came exceeding fast all night, as I sung and prayed. And truly the Sonne from on high had very much thawed my heart, and I prayed and sung after that night, four dayes, and sometimes wrapt up in silence with the Lord, beholding his glory in visions, and on the last day of that week, I spoke to some sea-men and others that came to visit me, telling them the Lords kindnesse to me in my troubles in *Cornwall*, and other experiences I related to them, and the Lord knows I did speak of these things to them that they might be more in love with Christ, who let out himself to a poore creature so extraordinarily.

extraordinarily. And the next day after, it was the first day of another week, some would fain have had me gone to have heard the word preached that day, but it could not be granted that I should go out of the Fort; and indeed I was very weak, having last four dayes and five nights, and came not out of my bed, nor took no refreshing creature, save a draught of small beer or syder, and sometimes eat a little piece of toast out of it, and this was but once at a night, and not every night neither; and this was for six dayes: and this first day that I rose out of my bed, I lay down again quickly, and I took a Bible, and read the 11. Chapter of *Luke*, and the 12. Chapter, and my heart was much taken with the words there that Christ spoke to them, and the Lord applyed much to me of what Christ spoke concerning their calling of him *Beelzebub*: and if they dealt so with Christ, I thought it was but as Christ was dealt with, to be called Devil, and that saying I was possesst with a lying spirit, but this was made very easie, when I conceived Christ bare a great deal more, and after that these Chapters were fastened and knit to my heart, the Lord making them mine. I admiring at the sufferings of Christ, and at his patience, and I continued singing most part of that day, concerning the Resurrection, and my interest therein, and I sang as to the conditions of many who lived in the Fort, and concerning my passage on the sea that I should have; speaking of the Lords appearances that I should have there, and the Joy and Triumph I should be in, in all my imprisonment time, and the next day after this, it being the second day of the week, I had been a prisoner seven dayes, and this was the eighth day from the Souldiers taking me, so I that day at night, after the boys spent with my friends at *London*, which I knew kept that day in part, in prayer, so did I, though absent in body from them, and at night as I said before, I went down and discoursed with Lieutenant *Lark* a while, and after I had shewed him two Letters which I had written to *London*, that he saw there was none of that which is called Treason in them, then I wished him a good night, and I went to bed, and he the next day rode out of *Town* to fetch his wife, who was with her friends in the Countrey, and in his absence, Ensign *Owen* was my keeper, and he was very carefull to fulfill his office, and was loath to let in my friends to see me, but charged them at the gate with trespass, if they let in any of my friends, saying, they had best to be traytors too; so that

he was as severe, as if I had been a traytor; yet he spake me very fair to my face, but I saw he endeavour'd to catch my words, and to ensnare me, putting his own sense upon them, but the Lord kept me out of his insinagements, but he watched for my halting, and when my friends came a great way to see me, they had much ado to get into the Fort, and then my Gaoler sat by, and heard what I said to my friends, but this severity was not many days, for Major *Sanders* came, and then my Gaoler departed, who told me the order did not make mention of my going to the Counsel, but Major *Sanders* read that I should, and so did the Lieutenant, but my Gaoler it may be had a mind to affright me, but he could not; and he told me I dreamed that the order run so; I am sure I said, I was not asleep, but he jeered me, and he told Major *Sanders*, that I would not have so many people come to me: indeed he would have had no body come, if he could have bore sway, but the Lord ordered all for my good: and when Major *Sanders* came, he gave me leave with a keeper, which was a friend, to go to hear the first dayes; and he was very courteous, and so was Lieutenant *Lark*, who came home with his wife before I was gone: I stay'd there for the wind, and a States Ship to carry me: I staid five weeks; the Lord made it but as a few dayes to me, I had so much of his presence and power from him, he made kindnesse flow from strangers in the Family, and in the Fort; these were strangers, and yet they were fellow Citizens, and I blesse the Lord, they are not now strangers, but acquaintance, and they are a company that are written in my heart, they and their Teacher; for they were not ashamed of my Chain, they owned me in my Bonds, and were a succour to me in a strange Countrey: my Soul was administred to by them, and the Pastor over them; they every way administred to my necessity in what I stood in need of; I wanted not their help, and the people of the Parish shewed me love in visiting me, and some of them when they had heard me pray, and in singing, they wept that they had taken up hard thoughts of me.

Their Teacher Mr. *Hughes* was very bitter against me, and would not come and talk with me, though some of his Auditory desired him; but he writ to one of his friends, at *Cornwall*, that he had read my book, and he from that drew that I was an impostor and he called the book non sense, so that he confirmed his friend in her judging of me; and so he continued judging me for the

fake of that Dispensation he never saw, nor came not to try it by the word, but he indeavoured to incense others against me, and his sometimes Scholler (R.V.) was afraid to displease his Father *Hughes*, else he would have come according to his promise, but it may be had forgot that he promised a young man whom I sent the first night I came, to tell him I was come to the Fort a prisoner and I knew not how little a while I should stay; therefore I should be glad to see him: and he told the Messenger that he would come next day, but he came not; and yet was much in the Town most part of my stay there, and many wondered he came not to see me, having been acquainted with me above seven years, the which they understanding, said sure, he knew some evil by me: thus it bred a jealousie among strangers, concerning me, but some said, he would not suffer evil to be spoken of me; for he said, sure, the root of the matter was in me; he was much urged by my friends to come, but would not see me, though in bonds; and this use I was taught by the Lord, to make of that unkindnesse of a friend, who I hearing, when I was coming to *Plimouth*, that such an one was come there, I leaned upon him as a prop to me in my suffering, and I rejoyced much, saying to my friends, that he would vindicate me, who had been known to him so long, and one whom I was alwayes ready to vindicate, when assered; but my God learned me to know, that all flesh was grasse, and a fading flower, and like an *Egyptian* reed: and by this unkindnesse from a friend, my God drew me the more to rest upon himself alone; and what unkindnesse I relate from any received, my end hereby is not to reproach or seek revenge on any, but the Lord my God knows, had there not been so many severall reports passed far and near, I would not have set pen to paper in this kind, but it is that such may silence falsity; and though I sail in an orderly penning down these things, yet not in a true Relation, of as much as I remember, and what is expedient to be written; I could not have relate I so much from the shallow memory I have naturally, but through often relating these things, they become as a written book, spread open before me, and after which I write.

Now I shall come again to the Relation, and tell you that I had much kindness at *Plimouth*, from many, and great labour of love shewed me untill my departure, and some went with me a shipboard, and were fory to have me go from their Quarters, not that

that I was any thing, but the Lord did their souls good through a worm; and when we had been a day and a night tossing on the Sea, the wind being against us, drove us back into the Harbour again: Some at *Dartmouth* reported that I had bewitched the winds, that the ships could not go to sea, and they cursed me there, but the Lord blessed me the more; many reproaches he helped me to bear, and though we were beating on the waves against the wind, yet I was not sick; for the Lord had there much for me to declare to Sea men of free grace, and of the vilenesse of mans nature, and the excellent work of Redemption. And I spake this unto them, and prayed and sang in the Cabbin where I lay; and the Sea-men were much affected: the Lord made some of them declare how the Lord refreshed them, and that they knew if I had stayed longer, much good their souls would have reaped, they were very respectfull to me, though there were few that had any relish of good, the Lord made much to be relished by them, through a poore nothing creature: the Scripture the Lord enlarged amongst them, in the 73. Psalm, verse 1. *Truly, God is good to Israel, and to them that are of a clean heart*; the new Covenant the Lord made known amongst them very much: so that it was a blessed passage, though as from man it was bitter to be tossed upon the Sea four dayes, and the maid that came with me, lying vomiting grievously by me, and sick, even ready to dy, she thought her heart would have broke, and I hurt my leg against the ship side, that it ragged greatly a day and a night; and lying in a little Cabbin sweating much, the maid and I together, which lodge was very little, it being in the Masters Cabbin, which was a little Lodge: But though I met with much difficulty, as to flesh and blood, yet I murmured not, onely I was once a little troubled, and said, Lord, why is man thus cruell to deal thus with me? they never considered whether my nature could bear the Sea: but I said, Father, lay not this evil usage to their charge. I was brought up among the Pirates, that had robbed upon the Sea, and were taken prisoners, and sent in the ship with me, but the Lord preserved me from all hurt, and carried me safe to Land, and all in the ship; both Captain and Master, and men gave me civill respect while I was with them: So the Lord made good his promise to me, that nothing should harm me, neither on the Sea, nor the Land.

And the Captain with some of his men, came with me ashore,

and we landed at *Portsmouth*, and the Governour not being in Town, I went with the Captain to Major *Morefords*, the deputy Governour, who receiving the order from the Captain of the ship, after some Discourse with him he departed; and the Deputy Governour told me, I was committed to his Charge, untill such time that he could dispose of me with conveniency: So he lovingly entertained me, and those two friends that came with me, and his daughters shewed me much kindnesse: and in the afternoon the Deputy Governour having no lodging in his house for me, he procured me lodging at *Ensign Bakers*, in the Town, and he went with me thither, it being not far off; and there he left me, desiring the *Ensigns* wife to be kind to me, but she heard I was a frenzy-headed creature, and she looked very fowr upon me, and all the while I was there, she offered me no drink, nor any thing else; but one day when the Governour sent his servant to see what I had, then she sent to me, and I had newly eaten a piece of *Pye*, that I had brought with me from *Plimmouth*, so that was all my food I eat from the second day to the sixth day, that I came away; then she seemed to be very kind, and said, she heard such a clamour concerning me, which made her afraid of me, but after she heard me, she was of another mind. I prayed and sang there a night and a day for the most part, and so departed from thence the next morning after, and came in a Coach to *London*, and a Lieutenant came with me to convey me to *Westminster*; and he brought a Present of *Egges* that was sent from *Gernsie* to the great man at *White Hall*, they were *Partridge Egges* of the largest kind, I was told; and if they were not well put up, they could not be kept whole, for the Coach broke twice by the way, and overturned once: it was a great mercy that we had no hurt, the dealings of man being unjust, every thing will make them manifest, and discover their breakings, where they or their Presents be: If such that hold forth King *Jesus* be near, one danger or other they will be lyable to meet withall.

I was through Divine Power brought safe in the Coach to *Fox Hall*, where we lighted, and the Coach man and Lieutenant told me, I must bear all my Charges, both by the way and the Coach hire, so I did; and I was brought from *Fox Hall* by water, to *Westminster*, and stayed a while at the *George* in *Kings-street*, and then, one of the Messengers came, and carryed me in a Coach to

Titons.

Titons, but my friends payed the Coach hire; and at *Titons* house in *Coven Garden*, there that Messenger left me, which brought me thither; it was that Messenger that took hold of *Vavasor Powell*, and carried him before the Councell, I told him it was no good office to be so employed to lay hold of the Saints in that kind, but I said, though I was troubled at him for his taking *Mr. Powell*, yet for taking me, and conducting me into custody, I was no whit troubled at him, but I told him his Office was not good, this I said, as I was riding to *Titons*; and there I was had to my Chamber, which was *Mr. Peaky* prison first, so that I was quickly raised in my Joy, in thinking of that prayer, which had been put up in that room, for the coming of King Jesus to raig on the earth, and to throw down *Babylon*, for this did that dear servant of Christ cry earnestly, and the Lord made an unworthy handmaid to second those cryings, and to ring a peal to *Whitehall* ward, but they had not a mind to hearken, though the cry of a stone was brought near them again, occasioned by their own doings, thinking to silence *allelujahs* triumphing over the beast, and the false Prophet, but they could not do it. The secret voyce of thunder hath a louder report, than mens great Cannons. The Lord renewed my joy much at the sight of my friends, and in the thoughts that I was brought, near *Whitehall* to be a witnesse against their black doings, the which I hope I shall witnesse against unto the death: that time at *Tytons* was spent much in prayer, and singing forth *Babylons* fall, and the ruine of those which endravoured to be nurses and rockers to *Babylons* brats; the Lord will cut off those breasts that give *Babylon* milk; for the whore of *Rome*, the Lord will not have nourished by any, high or low, rich or poor, much was sung to this purpose at *Titons*; and I often told of a present from heaven, which was much better than the present of *Partridge* egges; yea, it was costlier than the gold of *Ophir*, or Rubies and Pearls from a far Countrey. I would fain have had the great Councel, and their Protectour, to have received a Present sent from the great Protectour, which is indeed, a Protectour of the faithfull, who makes use of silly handmaids to carry his present sometimes; and I said this, O great ones of the earth, is the Present from the great Jehovah to you? even his son Christ; in that you prolesse yourselves to be builders, the great God hath presented to you a cor-

ner Stone elect and precious, a sure foundation, an excellent platform for those that are willing to build to purpose; now therefore said I unto you, that love rarities for Presents, here are rarities indeed; not like those things that will fade in their beauty, nor like that which soon loseth its scent, though never so well perfumed, nor like that which in time will be wasted and gone, nor like Egges that are subject to rot or to break before they come to belarge Partridges, or any at all; but it was said, oh that Protestour, and his Conncel, and Clergy, would all agree to receive such a Present that fades not, nor cannot wast, nor be broken, nor rot; nor is not subject to any casualty; And for presenting them with the Lords present, they sent their messengers with a *Bridewell* reward to me, for all my pains and good will, and love to their welfare.

I was eight dayes at *Tytens* house, expecting to be sent for before the Council every day, according to their Orders, declaring that I was to come before them; but they had no time to hear the truth, from such a silly nothing creature; and they sent an Order honoured with President *Lawrences* hand to it, which was brought by two messengers late at night, unto which I have already spoken something off; the hour they came for me, and of their lothness to show me the order, for my removal, but they did shew it me before my departure from thence.

And now I am further to tell you, how I fared at my last prison, which was in *Bridewell*, unto which I was brought at 11 of the clock in the Night, the Matron received me off the Messengers, And being brought by the Messengers of the Council; she thought I was some exceeding guilty person; and her words declared as much, for she said, I warrant you are one of the plotters: Its my portion said I, to be dealt so with, as if I were one of them, but I am sure that I am none; then she said, I don't think but I have had in my keeping such as you are before now; then she lookt steadfastly in my face: And asked me, whether I did not know one *Mistris Cook*, I said, I had heard of such a one, but I had no knowledge of her: I warrant you are one of that crew she said; there is a company of ranting Sluts of which I have had some in my house, who have spoken a great many good words like you; but they had base actions: This discourse past from her, and much more that night. And I said to her, Its no hurt to me to be ranked among
such

such vile ones, which she likened me to; but I bleſſe the Lord, ſaid I, that I am no ſuch, but do abhor ſuch evill practiſes; much was ſpoke while we waited for my friends coming, whom I had ſent, for to take care for the Maid, that came out of *Cornwall* with me, the Matrons was loath to have ſit up till my friends came, for it was almoſt twelve a clock at night; but at laſt my friends came, who ſaid; this our ſiſter is no vagabond, its well known by many in the City, her civill manner of life from a child; though the Counſell is pleaſed to deal thus with her, to ſend her to ſuch a place, among harlots and thieves; much to this purpoſe they ſpoke that night; and they deſired to ſee my Lodging, ſo ſhe had me up ſtairs into a large room, but it was very cloſe, there being but a little window at one corner of the room, and the Common ſtore running under the Window-place; which ſmell ſmelt grievouſly, and there was ſuch a filthy ſmell with the Rats that abode much in that room, ſo that at the firſt coming in, theſe ſcents entered much into my nice ſtomack, and having been newly fetcht out of the Countrey too, and my friends that lived there hard by, were not able to endure the ſcent of the room, without ſtopping their noſtrils, but they ſaid nothing to me that night of what offended them, becauſe they would not diſcourage me: ſo the bed was made for me, which was a hard, ſlock-bed; and my friends ſaw it, and were much grieved to ſee my hard uſage, but they ſaw it was in vain to find fault that night: ſo they departed, and I was left alone. The Matron would not admit of the maids being with me, who came from *Cornwall* with me, but ſaid, ſhe would tend me, I ſhould not have a maid to wait on me there: ſo my friends departed from me, leaving me in the Lords protection, and the Matron bid me make haſt to bed, for ſhe muſt fetch away the candle, for ſhe ſaid, ſhe did not truſt her prifoners to put it out;

And when ſhe was gone down, as I was making my ſelf unready, I was much aſſaulted by Satan and my own heart; who ſaid, to be ſo forward for God, ſee what thou haſt got by it, thy mother little thought this would have befallen thee, when ſhe prayed that God would double his ſpirit on thee, now thou mayeſt ſee what her prayer is come to; then was tempted to murmur at that prayer, and the Tempter bid me ſpeak againſt that prayer; and the Tempter ſaid to me, that I ſhould be a by-word and a laughing-ſtock while I lived, and that every one would point at me as I went and

up & down the streets, when I came out, they would say, there goes a *Bridewell* bird, and then many will gather about thee, to mock and deride thee; and as for thy kindred, they will be ashamed of thee, and will not care to hear thy name mentioned in their ears, because of *Bridewell* reproach, and therefore said Satan wilt thou still retain thy faith concerning Christ as King and Governour in the Earth; And I was tempted to let go my confidence as to this, but my Father kept me; and gave me a discovery of my Saviour, as he was hung between two thieves, and also brought those scriptures to my thoughts which makes a report of Christ, as he was ranked among transgressours; and how he that knew no sin was dealt with, so as to indure the contradiction of sinners.

And now the Lord talked with me about my Saviours suffering much for me, and therefore do not hearken to Satan, said the Lord, but look unto him that suffered the contradiction of sinners for thy sake, then was my heart cheered, and I went unto the unlovely lodgings, and the Matron locked me in, or bolted me in, I know not well which, but there I was shut in alone, and yet not alone, for Christ was with me; and when I had lain a while, I grew very sick, for she hard damped struck much into my stomach, and the cold sheets, so that all this set me into an Ague, and I shook much, and my limbs smarted with cold, and I smelt such a strong scent about the bed, that my heart panted, and lay beating, and my stomach working, and my head aching exceeding much, most part of my being in that Lodge this first night; and at break of the day, I threw off the cloaths from my stomach, for I was almost spent, being very sick, and in much pain some hours; and I said, dear Father, hast thou brought me to *Bridewell* to dye; the Lord and my Father answered me presently, and said no, thou shalt not dye but live, and declare the works of the Lord; and he further told me, that though my heart and my strength failed me, the Lord was the strength of my heart, and my portion for ever, and he would never leave me nor forsake me; the Lord said, he would be my safety from the horn of men and Devils; and I then recovered a little strength, and I sang forth allelujahs song of thanksgiving, and I out of that fell in a little slumber; and my friends came, and waked me presently, against their wills they did it, for they were very tender of me, and it grieved them greatly, when

when they heard what a night I had; they then spake a while to me, and soon after I rose, and made me ready, and then went to prayer with some of my sisters that came that morning, and after prayer I received much reviving in my outward man, but was not well, yet I walked about the house all that day, and was in the lower roome with my friends, who came that day many of them, whom I walk in fellowship with, and many others; for they thought I was put in a place that would daunt me, if the Lord did not much appear to me; and they came to expresse their tender love and care that they had of my welfare, and they pleaded very much with the Matron, and fetcht out the order that brought me there, and procured a Copy of it, which cost them sixteen pence, a few words copying out; and this Copy of the Order was shewed to the Matron, how that nothing was laid to my charge, and that I was onely to be kept there, till further order; and my friends prayed her to let me have another bed, and other Sheets, the which they offered me of theirs, but that she would not grant, but they prevailed at length with her after much perswasion, to lay me on one of her beds, and to let me have other sheets, the which I had the second night, and they procured one to be with me, for they said, I was not fit to be alone, for that I was oftentimes weak in body, and required help: so they also obtained, that some ingaging to the Matron, that they would bear her harmlesse in her giving way to this: many that day so sweetned my Chamber with severall perfumes, and strowed it with herbs, and Flowers, that it much altered the smell, yet it smelled very offensive all the time of my being there, though I every day sometimes was burning many severall things in the room for the first week, and severall times while I was there, and after this day, I was very sick; yet the Matron urged me with the first day of the week to go hear their Minister at *Bridewell*, but I told her, I was very ill, she said, she thought I dissembled at the first, but afterward she thought it was a Judgement from the Lord, my sicknesse, because I was unwilling she said, to hear their Minister: and she said, she saw by my high colour, that I was not well, and indeed I was much in a fever that day onely, I had the ague a little while in a cold fit, and I lay, not desiring to be spoke to, because it was painfull for me to speak, or to turn my self in my bed: and the next day

the ague and feaver was much upon me, so that my heart even sunk within me, I being so burning and in so close a room, and friends had a great ado to get to see me, the Matron was so strict, and would hardly let them in, but some friends came, who made me plaisters to lay to my wrists, and posset drink, to drink the next fit.

But that second day in the night, I was pleading with the Lord, and asked of the Lord a removall of that sickness, and saying, Lord, its very grievous to ly sick in this place; the Lord answered me, and said, I have taken away thy sickness, thou shalt be sick no more, while thou art here thou art here in *Bridewell*, for I will fill thee with more triumph here, than ever thou hadst in thy life, so the Lord did I am sure; and it was further said to me, thy friends have provided means to take away thy Ague, but the Lord hath been thy Physician aforehand; and he further said, he would take me into the mount that day, for the perfect cure of my sickness, and so the Lord did, and I spake by way of prayer and singing from morning till night, and felt no sickness nor pain, nor faintness, not all that day, nor at night when I came to my self, to be capable of a body; for truly, all that day I was wrapt up, so that I could not tell, whether I was in the body or out: and yet I sung with understanding, as to the things the Lord was doing among the sonnes and daughters of men; and at night, I had sweet rest all night, and in the morning, it being the fourth day the Matron came and told me, that it was a Court day, and I must rise and go to the Court, I have been sick I said, and I prayed her to tell them so; she came the second time, and bid me rise to go before the Court, I told her I was weak, and had lain in my bed three dayes, onely I rose the second day, and could hardly indure up while my bed was made, and I thought it not safe to rise up, being I was in a sweat, & go presently into the aire; she came the third time, and said, if you will not rise, I must send the man to call you up, that was an old man, that called up the harlots and thieves, every morning betimes to beat hemp, he was to flap them up to work; and she threatened to send him to fetch me up, but I said, tell the Court I have been sick, and am not fit to rise out of the bed; but many of my friends came who perswaded me to strive to rise and go to the Court, so I did, my sister *Ursula Adman*, helping

ing me, and other of my sisters, and they led me up to the Court, for I was very weak, so that the Court gave me leave to sit down before them, they were very courteous to me, and they spoke not much to me, onely said, it was the Custome they had to see all their prisoners at their first coming in; I told them, truly, Gentlemen, I would have waited on you sooner, but I have been sick and therefore I stayed so long before I came before you, there was through some words spoken an opportunity given me to tell them of my sicknesse, the Matron finding fault with so many people coming to see me, I told them, that if I had not been put into such a place, it was probable so many would not have come; but further I said to them, I being put into such a close room, coming out of the fresh air it was very offensive to me, the room and the bed had such a strong scent, and damp, that it set me into an ague, and a Feavor; one of them said, they did not use to have their beds smell where their prisoners lay, for they were lookt well too; I said, but the scent was grievous to me, and the bed was damp having not been laid upon, not lately it may be; I said truly Sir, if you had been there, you might have smelt it, the scent was very grievous to me and others who smelt it as well as I; I am sure, I told them it was a cause of my sicknesse; for I was well when I came there: Then the Matron said, I spoke to wrong her, but I did not: onely I would have it known what was the reason of my sicknesse. I am certain I had no revenge any way towards her, then she told them that I would have men come to me, and that word went to my heart, I knowing my bashfull nature, and my civil life was known to many; and I said to them truly, Gentlemen, my delights not nor never was in mens company, but in all people as they are godly, I delight in their company: And I said, that the Officers of the Church was to look after the members of the Church, they said it was reason they should, and they were not against it: They asked me how many was of them Officers, I said about ten I thought: they asked me how many I would have come to see me of my sisters at a time, I said, 6. so it was granted; but some would have had their names penned down, that so onely those half a doozen might have come; but it was procured otherwayes by friends. And after this the Lord gave health and strength and stomack to my food, and a better digestion then ever I had since I can remember.

The Lord also filled me with joy unspeakable, and full of glory in believing, and many visions and Hallelujah songs I had there; and more frequent they were then they ever had been: I was at *Bridwell* Court, once more only to be gazed on; for little was said to me, onely they asked me, why I lay there still; And I said, I waited upon the pleasure of the Councel: And they asked me, why my friends did not seek to get my liberty? I said, I know not, they know what they have best to do themselves; one said, but they come every day to see you, do not they tell you what they will do? I said, I do not ask them, I leave it to them; Something more was said, and I came away, and retired to my Chamber, where in I kept most of those eight weeks, paying five shillings a week for it; It cost forty shillings, and I blesse the Lord that I had friends, and some means of my own, else I must have lain in the Goale upon straw: The Matron told me, so the first night, and when some said, If I must beat Hemp, they would beat for me; She said, I should beat it my self: and for ought she knew I was to beat Hemp, but she did not know me; and so spoke as she used to speak to those that deserve harshnesse; for after she had knowledge of me, she was very loving, and respectfull both to me, and to my Sister *Drusula Adman*, who kept me company seven weeks of my being there: She was a friend born for the day of adversity, as *Solomon* speaks; and indeed she, night and day, shewed her tendernesse to me, and helped to bear my burden. And therein she fulfilled the law of Christ, and she did this as a freewill Offering, love constraining her thereunto, so that it was thereby made easie to her to bear and indure that which few would, especially so freely without reward; yet I am confident the Lord will reward her double for that prison kindness, she set out to me without any fainting, or being troubled, that the time was long, or the noises burdensome; there was many difficulties to undergo night and day; but little quiet sleep to be had, there was such scoulding among the prisoners neer our lodging: and they were brought in often a nights which made a great noise, and the Rats run about our bed, and made a great noise, like dogs and Cats in the Room; and this was no pleasant prison sure to such that were brought up tenderly, and never knew any hardship as to the outward man: And truly the Lord made this and many more annoyances, received in *Bridwell* prison, to be very pleasantly imbraced.

imbraced by divine love appearing in the midst of all trials; my God made this smarting scourge (as from man it was so) but God I say made it easie; for his tenderneſſe was much, he made foes become friends, and the haſh to be kind, and overcame the rough and haſty ſpirits; the Lord is worthy of all praiſe. I had but a little while affliction in my ſpirits, which was occaſioned by a friend, and that made it grievous, but the Lord made that little ſtorm, to work abundance of good to me many ways: and all things that were afflictive, the Lord quickly broke ſuch fetters. I ſaid not, O when will there be an end of this or the other affliction, but I often ſaid, and deſired a purging out of my corruptions, before a removall of ſufferings, that ſo I might come out more holy and more humble, and more ſeſe-denying and ſeſe-debaſing, and abhorring them when I went into priſon: That ſo I might all my dayes be willing to take up the Croſſe of Chriſt, and follow him, whether ſo ever he would have me, either to do or ſuffer: I ſhall begin to ſhorten my relation, leaſt I ſhould be too tedious to the Reader, and leave the Viſions and opening of Scriptures, that the Lord brought to my ſoul, while I was in *Bridewell* for my own benefit, and for others that are his little flock, with whom he hath made an everlaſting Covenant, well ordered in all things and ſure.

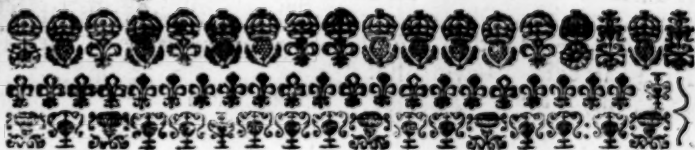
At the time neer my coming out, ſome came and deſired me to Petition, I told them I had not offended man, whereby to ſeek to him; And they knew that I was in Priſon by their order; but ſome ſaid they may forget: I ſaid, that they could not, for many of their friends ſtill told them: The Protector ſaid, he did not know that I was put in *Bridewell*, till I had been there above a week, that one went and informed him: but it was a ſtrange thing that ſervants ſhould do ſuch an Act without their Maſter, and great Governours knowledge; ſurely, if he had not liked of it, he would have reprov'd them: but ſaid I, now he knows it, and yet he doth not ſend for me out. Again, ſome others came and ſaid, they knew they could quickly procure my Liberty: I told them, I would not come out upon baſe terms: ſaid one to me, what are your terms, let us hear them? I ſaid, they ſhall acknowledge the reproach and odium they have brought upon me, through this their priſon: ſaid one, is that your terms? then you may be long enough

enough; but surely all rational men will say, this was but equity: Then after this, some spoke great matters, what they would do for my liberty: and they went to the Counsell and spoke to them, and President *Laurence*, said, if that I would, or any for me ingage, I might come out; but said Captain *Kettlebeator*, none can ingage, for she her self cannot ingage as to a dispensation, that she is so taken up in, that she knows not what is done about her, at that time, nor capable of any being with her in the room: And he told him, that he had known me many years: And my whole deportment of life had been, and was very civill and religious; he spake more to that purpose: And the President said, so he had understood; some more speech they had, and they came to tell me that, nay what they had spoke in my behalf: I said, I will never ingage to that which lies not in me to perform, for what the Lord utters in me, I must speake: so one said, he would go again to the Counsell, I told him I desired no favour of them but justice and equity: and if he could procure my coming before them to hear what they have against me, that all I desire of you I said; and what he said or did, it was of his own offering: so he said, he would not leave them so, but he would go again and try what they would do; but I heard no more concerning him, he was forgetfull it may be, like his Master: After this some others undertook this businesse, and came to hear what I would say to it. And one asked me upon what account I suffered imprisonment, whether it was for Christ, and if so then I had a great deal of comfort in my sufferings: for he said, he had found it so, having been imprisoned for the testimony of Jesus; I told him the Council never sent for me, to tell me upon what account they imprison me here for; and I said, the recognizances are taken off concerning *Cornwall* businesse, so that I was merely upon the pleasure and wills of the Council, and of Lord *Laurence*; for indeed I will call him my *Bridewell* Lord, for that his hand was in chief to the Order: but I told them, I was sure I suffered for Christ. And I enjoyed his presence abundantly, and I gave them some account of my sufferings, and of the Lords comforts therein, then after some further discourse, they asked me whether, I would be willing to go out, if an Order should come for my liberty? I told them, I would never ingage: they said, that was not desired; I said, yes but it was, for my Lord *Laurence* told me if I would ingage, I might come out: then they said, but if
the

the Order come, and give you liberty freely, will you accept of it? I was silent, onely my sister said, if we can have liberty, we will chuse it rather than bonds? so after a little while these departed.

And the next week after, upon the sixth day of the week, I rose early in the morning and walked about my Chamber, putting up requests to the Lord secretly for purging grace, that I might go out of prison much more purified from the dross of corruptions, then when I went into prison first; that so others might see it had been a purifying furnace to me: And after I had been up some hours, I said to my sister that abode with me, I think said I to her, every one that I hear coming to the door, comes from the Council with an Order for my liberty; come let us pray before it comes, and ask counsell of God concerning it, and the Lord indeed counselled me, and took me into the mount of heavenly rapture that day, so that my friends were fain to take me off my knees and lay me upon my bed, where I lay praying and singing more then ever I did in my life unto many publick concernments, the which I am sure will be accomplish'd in due time: and I often desired that they in high places had some of the dainties with me at *Bridewell*; and that day the Order was brought, and I lay silent when they came with it; but I was talking with the Lord who shewed me many things, which I know shall come to passe, and the Lord told me that my freedom out of that place was neer, the which I saw three weeks before, and sang it forth, so I did now; one of them tarried that brought the Order, I was told so afterwards; but I knew not that any was by me, when I thus lay, either silent or speaking. That day I spake to some that said, he would chuse imprisonment for gain, he spoke of an outward gain, but if he got by his imprisonment formerly; I am sure I cannot say, nor those that are imprisoned upon this account for the fifth Monarchy, cannot say so: we would not gain for our outward man, if we might, by robbing others, to enrich our selves; I can say, I have refused what hath been tendered me freely: I took nothing save for my necessity, unto which I had enough supply, had not the Rulers put me to such charges through their imprisonment, and bringing me from place to place, and making me pay for it. So that I have been robbed, but I have robbed none: I had rather go in a Canvas Coar, or any mean garb, then so do; and eat any mean kind of food, then to sit dainty and go in brave robes with that cost, which is others right inheritance.

I shall further relate in the close of this relation, how the next day I came forth, for I came not into a capable frame, to speak to any body, till late at night, on the sixth day; and when I spoke that night, my friends said, do you know you are set at liberty? you sang as if you had known; I said, the Lord hath given it me, I will thank him for it; so you told us to day in your singing, said my friends: And the next morning the Keeper of *Bridewell* came, and said, I was free by order from the Councel, and I might go out when I pleased: I told him they should fetch me out that put me in; had they put me among Thieves and Whores, and now did they send for me out without acknowledging the reproach they had brought upon me? He said, the same Order with the same hands that puts you in fetches you out: I desired to see my Order, so I should he said, if I would pay sixteen pence for a Copy of it: so I sent for it, and read it: And seeing I might go out upon no dishonourable terms, and the Lord having instructed me before hand, he being my guide and Counsellor, in my imprisonment, and in my coming out. And I said to a friend, go tell your Masters, though they will not see me they shall be sure to hear from me, and so they have: for I sent letters to them; that so they might not say, they had not heard of the injustice acted under their dominion: Now I have given a Declaration, through the assistance of the Lord, and not to set up my self and throw down others; but to throw down lies, and exalt truth; the Lord would not have Cities nor Countreies, nor *White-hall* Councel, a refuge for lies: For his people are recorded in the 63 of *Isa. v. 8.* to be children that will not lie; so he became their Saviour: I desire that truth may be written in Busse and sent through *Europe*; I would have the whole world taste the sweetnes of truth, that all people may know, and see, and consider, and understand together, the hand of the Lord, and what he is doing, and will do for his, that trust in him; And sure wisdom is justified of her children: Come, O you children of wisdom, observe that you may understand, and seek after Christs raign, and say with me. Come Lord *Jesus* come quickly, according to thy saying, Even so come Lord *Jesus*; Let those that waite on the Lords coming say, Amen, even so be it.



A Defiance to all reproachfull, scandalous, base, horrid, detaming speeches, which have been vented by Rulers, Clergy, and their Auditors, and published in scurrilous Pamphlets up and down in Cities and Countreies, against *Anna Trappell*, late Prisoner in *Bridwell* for the Testimony of Jesus the Lord.

I Am forc't out of my close retired spirit, by Rulers and Clergy, who have brought me upon the worlds stage of Reports, and Rumors, making me the worlds wonder, and gazing stock; and as some have said, they thought I had been a Monster, or some ill-shaped Creature, before they came and saw, who then said, they must change their thoughts, for I was a woman like others, that were modest and civill, and many commending words they uttered; which (because its of my own particular) I forbear to mention; and what I do mention is to advance free grace shewed me, in making gain-sayers to receive a check in their own consciences, and to be ashamed that they took up reports: Truly Rulers & Clergy, I wil bid Defiance to all the words & actions which have undeservedly and unjustly been by you or others vented against, and inflicted upon me; I speak this (the Lord my my God knowes) not vauntingly, but humbly: For I am conscious to my self, that I have abundance of infirmities, and am sure the worst of all the Lord's Flock, indeed a sorry worthless creature; and as from the Lord I deserve nothing save hell and eternall destruction, yet he loves me, and hath loved me with an everlasting love; and will you, Oh men, condemn and passe your sentences upon me?

First, for a Witch; Pray, wherein can you make this appear? Oh you Inhabitants of *Frueroe*, and Clergie there or in any other place, or at Court; Can any Ruler there make good their words? I am sure, I may desie this their speech, and will.

Further, they call me Impostor; Pray which of the wayes and

Ordinances or Statutes of the Lord have I perverted through deceit? Canst thou, Oh man, or woman, lay any thing of this nature to my Charge? Do then; but through grace you cannot: Therefore I can defie this saying also.

Again, you call me vagabond; but how will you make that good? All the Art, skill, or policy that any politician hath among you, cannot make this saying true, not in the least: I lived with my Mother till shee dyed, which was about twenty years, then I kept house with the means my Mother left me, and payed taxes towards maintaining of the Army then in the field; and this I did not grudgingly, but freely and willingly; I sold my Plate and Rings, and gave the mony to the Publick use; you did not call me vagabond then; I am compel'd, as I told you, to bring my private Spirit forth to the view of the world, and to declare my free-will-offering, yet not boastingly, but so as that the world may judge whether this term of vagabond will hold good concerning me; the sum of money my Mother left me, I freely gave for the Armies use, and I wrought many nights hard to get mony, the which I chearfully bestowed, not on my own back nor belly chear, but fared hard, that so I might minister towards the relief of the Nation; and if that little means which I have left had been in mony, I could not have kept it from you; Oh Army, and Rulers, that then would not have defamed me; I pray why are you so unchristian like in your carriages to me now? you have taxes from me still; and am I a vagabond for this? Ask your Lawyers, will they not say you were much to blame herein? Let all that knew me, speak, when they saw or knew me a vagabond: After the time was over of my keeping house, I was desired by Mrs. *Spenser*, a Ministers Widow, to abide with her, and her daughters, who were sober, holy, humble walkers with God, and not of a frothy, wanton, light, giddie carriage and deportment, as many Professors in those dayes appeared in; I lived among these, taking up my abode with Mrs. *Harlow*, daughter to the aforementioned Mrs. *Spenser*, who lived near her Mother in the *Minneries*; She, her maid, and I lived together a while, and they are my witnessses, whether I was then idle, and others beside them can witnessse for me; I kept close to the Word, and fasting, and Prayer, and so observing times for civill employment; was I a vagabond then? Then I was desired by Mrs. *Wythe* my kinswoman, a Merchants wife in *Fau-Church-street*, to live with her, with whom

I lived six years; could I be a vagabond there? They shall be my judges in this, I lived with them in City and Country till Rulers were displeased at a dispensation above their understanding, and therefore gave out threatening speeches, that my Relation and friend where I lived was afraid to receive me for losing his Place: And now I have related my places of abode from my Childhood, untill the 11. month 1653. all which time I suppose no rationall man will say I was a vagabond: And as for the time since, as soon as I was rejected of my kinsman for the Rulers sake, many friends would have let me into their houses, which are very grave, godly, consciencious, wise, sober, persons, that are unwilling to intertain vagabonds; but to this day I have a settled habitation, and pay assessments, therefore stand convinced from this day, and hereafter all you Rulers, Clergie, and People in all Places and Countries, that I *Anna Trapnell* am no vagabond, nor Runagate Person, though I have and may sometimes live in the City, and sometimes in the Country, as your selves do, and why should I be accounted a vagabond more then you?

Let me yet further, bid defiance to those that have called me Whore, which language hath proceeded from Court, I hear so; and will any that have said so, stand to their words without blushing? Truly, I would try them, were there any Law up, save the wils of men; you may peradventure say, this favours of revenge; I answer, It doth not, for *Solomon* saith, *The Name of the righteous is as a precious Ointment*, and therefore dead flies are to be cast out, which would putrifie it, and its to be carefully preserved because costly and precious for use, so that if it be putrified its not of use; so Christs flock are for his use, and he keepeth them, that nothing can putrifie them in that new-born State they are in; yet as to that usefulness for the benefit of Saints and sinners, herein they may be hindered, through the dead flies stinking-scent, brought on their Names, that all people may have no knowledge of: And as to this Charge, being I do not suffer as an evill doer, I will triumph and give glory to the Lord my God, who hath kept me from open prophanenesse, and from secret sins, and in a great measure hath freed me from my iniquity, which is the sin of my disposition, which doth not run out, nor incline to lustfulness, neither of the flesh nor eye, nor pride of life; but my iniquity is passion, apt to be hastie, its more within than appears without; this I speak to my shame,

and the advancement of free grace not so prompt any, or my self to boast of sinfull infirmities, though God heals my backslidings, and loves me freely; I will not sin that grace may abound, but I will confesse my sins to him who is just and faithfull to forgive, and he that covers his sin cannot prosper; it's written, he that saith he hath no sin is a lyar; yet I can say, they are lyars that have thus reported of me, as I have penned down, and having this boldnesse which is not of a carnall form, I may look my enemies in the face with chearfulnesse, and yet with sobriety, and so I can through mercy and Divine goodnesse, and oh that all my Adversaries would take the pains, as *David* did to finde out their iniquity, which dogs them at the heels, so that they may cry against it, and be humbled before the Lord: I would fain be conformable to the death and resurrection of Christ, though I fall short, indeed I do, I am not unwilling to confesse it; yet oh, yet I can with a face unveiled contend with my adversaries, whether they be men or devils, and bid defiance to them for Christs sake: As for me, truly I am not worth mentioning, nor regarding by any, none can sure think viller of me than I think of my self: yet I blesse the Lord, and my Father, as unto mens reports I am not guilty, nor a transgressor in their sense, for the which I praise *Jehovah*, and still I will advance him who is my All in All.

I have a further word with the *Cornwall* Jurors, who say they are for the Lord protector of the Commonwealth of *England*, *Scotland*, and *Ireland*, &c. and upon their Oaths present *Anna Trapnell* to be a dangerous seditious Person, not onely, say they, imagining, but devising and maliciously intending the peace, tranquillity and felicity of the good people of this Commonwealth of *England* to disturb, but, say they, to move, stir up, and raise discord, rebellion and insurrection among the good People of *England*, as afore-said; this they affirmed upon oath, in their Indictment; all which I bid defiance to as false; & likewise those sayings of theirs, ^{which} were, that I would cause authorities, just and righteous Actions to be brought into contempt, disgrace, and hated with the good People, calling me one of a devillish minde, and wicked imaginations; and saying, I uttered with a loud voice malicious, scandalous, horrible, and seditious words in the hearing of diverse people: Can you tell what you say? Oh Jurors, when you say you are for the Lord Protector, I am sure you do not mean the great Lord Protector of hea-

ven and earth, sea, and dry land, who hath indeed all Dominions belonging unto him: And as for him you call your Protector, you do not give him that tithe in love to him more than to another, nor so much as to old King *Charles*, and to his Son, who is in your hearts, you love a King dearly, Oh that you did love King *Jesus*, he would never fail you, he would teach you to make your indictments truer, and not upon persons undeserving, he would teach you not to use his children as witches, and vagabonds when they come into your parts: I pity you, oh you envious Jurors, you have not injured me, nor indicted me, but your selves, and though I could say, when before you examined, *Not guilty*, I could say so with a clear conscience, yet I am sure you can not say so, at the Lords judgement seat, when he shall read the Bill of Indictment against you, can you say to him, you are not of a divillish minde, nor of a wicked imagination, nor seditious, nor maliciously bent against the great Lord Protector and his subjects, against whom you imagine, devise, stir up, and raise discord, rebellion and insurrection against the great Lord Protector, and his good People aforesaid, endeavouring to bring his righteous and just Actions into contempt disgrace, and hatred amongst all sorts of People, good and bad, And be it known unto you, that the *Jehovah* Protector is my King, Priest, and Prophet, whose Kingly power I obey, and all government consonant to it, and whose Priesthood, and also deny that which shall offend it, and make it of no effect; and I love to listen to that great Prophet, who teaches like him; and though I say thus, yet I love the Gospel sound in & through the Lords Trumpeters; I do not despise true Prophecie from any, I love to read what the Lord spake through a *Balaam*, who was a forcerer, yet spoke excellently of Christ, that blessed starre of *Jacob*, and Redeemer of *Israel*; This I speak, to give you to understand my delight, and love to all the Lords Ordinances and speakings; so that I must take leave to mention another defiance to your Letter you sent against me to *London*, wherein you reported that I denied Ordinances, which hundreds of people can and will witness to the contrary; Thus you may see your folly, Oh, you *Carmell* Clergie, and Justices; and indeed I should be glad, if you saw your evill, and repented, and humbled your souls before the Lord, against whom you have sinned: what you have done to me is small, when compared with your trespass against the living God, whose appearing is as de-

vouring fire, and everlasting burnings; who can dwell with God and stand before him, when he thus appeares? The Prophet *Isaiah* tells you, 33. 15. *He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evill, they shall dwell on high; their place of defence shall be not onely a Rock, but munitions of rocks, like the strength of many Rocks, that are many times doubled, and troubled one within another, and one a top of another, which maketh it an high and a strong place that none can enter, or reach the upright; the upright shall see him in his glory, which is a sight worth the making after, and preparing for: Who will withhold no good thing from those that love his appearing, he will give them salvation for walls and bulwarks, as it is written, and he taketh them as he did Moses, when he shewed him Canaan afar off, so the Lord will take all his faithfull ones, and shew them the lovely Land, wherein no Dragon can cast his floods; nor wolf can catch the sheep into their prison-paws, nor Lyon can cast into their Bride-well-den; there shall be no Fox to Inform, and lay hold with their Souldiours, the Children and Saints of the most high God; this Land is a safe place, where no ravenous beast shall molest the Saints; and the Beauty of King Jesus shall take so with them, that they shall forget all their hard measure, that they have had from the sons and daughters of men. And then who shall be so so deep speecht, as Saints now who are counted Novices, and shallow fellows, and frantique handmaids, not fit to stand to speak to the Learned wise Rabbies of these times, which call such that speak plainly phantick, and under the administration of evill Angels, and seditious whimsicall headed ones; but the time is coming which will discover the King in his Beauty to his, that are so slighted, and then they shall be the onely Scribes who are the Lords chosen *Baruchs*, he will imploy them to write his Roules; and truly he now makes use of them, to meditate terrour, and to count the Towers; they are not deceived in their accounts, concerning the beast and the false Prophets; and those that adhere to them, which shall feel the terrour of the Lord; and they, their Scribes, Receivers, and Towers shall fall before him whose Name is a strong Tower, into whom the righteous run and are safe, and therefore let not any wonder at those that pleadeth praise for the Name of King Jesus, which is so*

so blasphemed, and set at naught by self-seekers; the Name of the Lord is worth suffering for, and they that have suffered for it, and do still suffer for it, may joy in the

26. Lord as their Portion, which the Church rejoiced in, though in great afflictions, that God was her portion, and she would hope in him, and saith, *The Lord is good to those that wait for him, and to the soul that seeketh him, its good, saith she, to hope, and quietly wait for the salvation of the Lord*; they that hope aright to see the King in his beauty, they quietly wait, they wait without murmuring: But not without Prayer, and earnestly contending for the Faith of Christ, touching any of his concernments; not a passionate contending is approved, but a zealous contending is allowed by the Lord, recorded by the Apostle; therefore hold fast your zeal for God, little Remnant, who have given up your hearts and hands, and fore-heads to his Mark and Stamp, abhorring that of the beast, the Lord would have you let go passion, but love zeal, and hold it fast, what ever men say of it, or do against you for it, yet let the zeal of the Lord eat you up, *David saith, The zeal of thy house hath eaten me up*: Where are such now? There are many that their pride and lustfulness, and vain-glory hath eaten them up, and swallowed what they seemed to hold forth, for others benefit, even for those that are the Lords household, but now self hath devoured all, and the Lords heritage must wait for their Right, till their King Jesus comes, whose right all power and Dominion is, and will take his great power and reign; who then shall gain-say him? Then there shall be no mockers, nor deriders to scoffe at the fifth Monarchy, where then shall be the table-scoffers, and the Pulpit-deriders, and such that make a sport and jeer at those that are for Christs reign, and cry, Raze them; raze, even to the ground, their Persons, Estates, and what ever is theirs; but the Lord laughs such enemies to scorn, and hath them in derision, and will require and recover all from them that have defrauded; a fierce people shall not overcome the Lords Anointed, fierce looks, nor deep speech gathered up and fetcht from both *Cambridge* and *Oxford* Universities shall not affright the Lords flock, though they stammer, they shall be understood, no dark saying shall be concealed from the faithful, they shall understand fierce looks, and deep subtile speeches, though they be brought forth with a Latine tongue, and in Greek expressions, yet the wise-observing-spirited ones shall understand the

the cunning works of the politick Sophister; glorious things spoken of the City of God: And the Lord encourageth the afflicted to hope and take confidence in him, who will bring judgement unto victory; faithfull is he that hath promised, who will do it; then Saints may look upon Sion as the City of their solemnities, their eyes shall see *Jerusalem* a quiet habitation, a Tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken, but there the glorious Lord will be untous, a place of broad rivers, and streams wherein shall go no gally with oars, neither shall gallant ship passe thereby: For the Lord is our Judge; the Lord is our Law-giver, the Lord is our King, he will save us, thy tackling are loosed, they could not well strengthen their Mast, they could not spread the Sail, then is the prey of a great spoil divided, the lame take the Prey, and the Inhabitants shall not say I am sick: the people that dwell therein shall be forgiven their iniquity, this time is coming wherein the spoiler shall be spoiled, in the restauration of the Kingdom to *Israel*, then shall quietnesse and peace that passeth all understanding be in their habitation, and round about them, no dealing of men shall make them afraid, their Tabernacle no politician shall take down, if any *Assyrian* or others shall stretch out their tongue or hand against the Lords Prophets, and Servants, they shall wither and shrink up with leprosie: For they that are true to the Lord, he will be a Tabernacle unto them for a shadow in the day time from the heat, & for a place of refuge, & for a covert from storm, and from rain, *Isa* 4. 6. The Tabernacle spoken of in *Leviticus*, and in other places typed out Christ to come excellently, as the great Refuge and holy Center for his People, who bring their sacrifices to him, they shall have admittance to enter in, being his Priests, they shall not stand at the door of the Tabernacle, but have liberty to come into this Tabernacle, and finde acceptance, and welcome, what need they then matter whether men bid them welcome to their thrones and houses or no, their welcome oftentimes is but a complement; for the most part not reall, but the Lords welcome and invitation is alwayes reall: Oh what strong stakes and cords hath this Tabernacle, which is a stability of those glorious times of Zion, none of her strength or fortifications shall be broken or taken down by *Belial* or any of his Crew: for their cords are not like those gre en withs, which the Philistines brought to *Dalilah* to bind

Samson, Judge. 16. Chap. For the Lord hath made them abhor their Dalilah sins, and cut off such right hands, and pluck out such right eyes, those sins that were so near and delightfull to them, they say, get you hence, they hate folly, and vain thoughts, and say with *David* in the 119. Psalm, *Oh how I love thy Law*; unto such will the glorious Lord be a place of broad rivers; not a narrow channel, nor a marshy ditch, where the flags and rushes cover the water springs, nor a narrow winding Creek, where boats cannot passe along, neither is it shallow, but deep and broad, a place of broad rivers and streams, its indeed an Ocean, it comprehends all rivers, and streams, and this may be said of it, Oh, the high and depth, length and breadth; these are Rivers that the Waters rise up to the Anles, yea to the knees, and so to the loins, and at length

they become a flowing high spring, that runs over
Ezek. 47. 3. banks, and fills the meadows, and *Ezekiel* gives a
 4. 5. report of these high spring Waters in his Prophecie,

its good to be dipt or plunged in this *Jordan* river, which takes away all deformity, and cleanseth from all leprosie, and its a comforting refreshing River, this is Water of Life, it recovers the dying vitalls, and fainting Spirits, the which none of mens strong liquors of Arts and Sciences can do, neither can any compounded water of humane invention be so effectual, though they fill it in the Limbeck of brain study, draining it through the long pipe of curious witty phrases, yet such liquors will soon lose their spirits; but as for the Water that the soul draws out of the Well of Salvation, through Faiths Becket, which retains the Sent and fragrant Smell, and operative Nature, and the soul swims in the broad rivers that are promised *Zion*; which Rivers will admit no gally with oares to row therein, no troublers shall come there, none of mens gallantry, nor ships of Merchandise shall sail there, nor turkish, nor *English* gally of power and strength and device; manned with Souldiour paces shall appear to take the free-born captive; that never will presently sink such gallies and oares too; and if so be gallant Council ships, and great numerous Parliament ships, which are made of wood; and pitch, and rosin, and tarre, and okum, such stuff as wil burn to ashes when the fire comes, which Scriptures speaks of, its not the Clergy nails that can fasten such ships together, and make them sail, which are heavy lumpish bottomes, that have no nimble swift motion at all, whereby to do service for King

Jesus and his subjects : But the broad river is preparing, its making its path thorough all opposition. & its ships are all making ready and preparing to swim : The great Ship-Wright, I speak this with reverence and holy awe of God, and say that the great artificial Ship-Wright, and Carpenters Son so called by the Jews, which was the glorious Messiah, this mighty God is fitting his ships for this time, these are the *Zion* spoken of, *Micah* 4. 13. whose horns are Iron, and hoofs brass, who are exhorted to arise and thresh, and beat in pieces many people, and these will not waste the gain, neither will they feast it away, but they will consecrate it unto the Lord of the whole earth, they will serve his interest with it, not their own ends, and selfish interests.

This is a time longed for by the New Non-conformists, who are Christs little flock, whom he bids not to fear, for it pleased his Father to give them a Kingdom.

Therefore get you to your strong holds, Oh *Israel*, and prisoners, for you are Prisoners of hope, you seek not great things for your selves, but for the Lords Anointed ones; you cry to the Lord, and not for earthly Palaces, nor *White-Hall* Garden-Walkes, nor Kitchen-belly-cheare, nor Lairdery-dainties, nor Banquet-sweet-meats; nor Councell-Robes; nor Parliament Tithes, nor Emperours Advancement; nor great Attendance, nor for Colonels and Captains silken Buffe, and garnished spangled Coats, and gilded Cloakes, and brave *London* and Country Houses; I say, fellow-Prisoners and sufferers for Christ, seeing we have none of this in our eye nor desires, let us bid defiance to all reproaches, and villifings and derisions against us; this defiance have I presented to *Cornwall* Clergie and Iustices with their Auditories or Agents joining with them, whether they be devout men or women, great gifted and learned, or ignorant; I blesse the Lord, I can send defiance to all your reports, and reproachfull language there, and so I can to all such here, and to their harshnesse, which say, it is pity but I should be hanged, and that would commend a whip to my back; and to all base termes and names, and to *Bridwell* usage too, I will write defiance, and say, Who can lay any thing to my charge, worthy of such reproach, indictments, or binding over to the good behaviour, or of three or four prisons, or of sending to *Bridwell*.

And now in this defiance let all take their share; Enemies take yours,

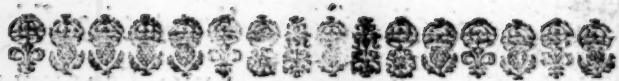
yours, and don't be offended at true speaking, but be humbled and repent, that your evil words, and unjust actions, and thoughts of your heart may be forgiven you, and for you I shall pray.

And to friends, I have this word, do not you find fault with oppressions, but labour to amend them with candid and charitable Constructions, and Spirituall Application of those Scripture-Observations which are your due; and that we may all practise that which is good, and escape the evil, is the desire and earnest request of

Your praying Friend

ANNA TRAPNELL.





An Errata.

IN page 17. line, 26. for horrible fir, read horrible pit. in
page 19. line 15. for Haulbow, read Holse. In page 24.
line 9. read draw neer to the Table, page 27. line 13. for
pin, read bring, and for through, read notwithstanding
their.



